



KANG KAI, KOREA.

Seventy = Fifth  
Anniversary  
Series

K  
O  
R  
E  
A



# The Apostolic Church as Reproduced in Korea

BY REV. CHARLES F. BERNHEISEL.

My object in this lecture is to institute a comparison between the Apostolic Church and the Korean Church, the one the earliest and the other probably the latest manifestation of the church of Jesus Christ upon earth. Both churches are Asiatic, the Apostolic church having originated in the extreme western portion of the continent and the Korean church in the extreme eastern portion. But from the Bosphorus to the Yellow Sea the conditions of life are very similar in their main features and differ only in detail according to geographical location. The genus is the same, the species vary.

Korea as a country might very well be compared to Judea of old. I do not know that the comparison has ever been made before but it seems to me that there are several respects in which the comparison is a very apt one.

First, GEOGRAPHICALLY. Judea was surrounded on three sides by three very powerful nations, Syria on the north, Assyria or Babylonia on the east and Egypt on the south. And these three nations in their warfare one with the other often fought their battles on Judean soil. So Judea was very much of a buffer state in its relation to these mighty surrounding nations. Now look at Korea. On the east is that mighty, modern nation of Japan which has so recently succeeded in swallowing up Korea; on the west is China and on the north is Russia. And it is not necessary for me to stop here to remind you how these nations have been spilling each other's blood upon Korean soil. During the Japan-China war of 1895 the principal field of action was in Korea, in and around the city of Pyeng Yang where we live. Again in the recent war between Japan and Russia the opening naval battle was fought in Chemulpo harbor and the first land gun of the war was fired within hearing distance of our home when the Japanese patrolling the city wall fired on the Russian scouts who came down from the north to spy out the country. Several battles were later fought on Korean soil as the first Japanese army under Gen. Kuroki passed through our city on his way north until he drove the Russians across

the Yalu, from which time the principal theatre of action was transferred to the plains of Manchuria.

Second, **PHYSICALLY**. The physical similarity of Korea and Judea has often been remarked by those who have seen both countries. Korea has an area of about 80,000 square miles, of mountain and plain, mostly mountain. In some places as in Judea there are extensive plains, well watered and quite productive. But the great outstanding feature of both countries is mountainous, with valleys of greater or less extent in between the hills where the people live in villages.

Third, **RELIGIOUSLY**. The great characteristic of Judea is her religion. God chose that otherwise small, insignificant and despised country of Judea to serve as the medium of communicating His most holy religion to the world. We cannot think of Judea apart from our religion. Apart from that we would know no more today of the Hebrews than we know of the Philistines, or the Canaanites, or Jebusites or any other of the many nations that successively or contemporaneously occupied that land.

And so the one thing above all others that has brought Korea into the notice of the Christian people of the world at least is the wonderful avidity with which her people have been seizing hold of that religion which was revealed so long ago in Palestine and which has in these latter days penetrated to that distant portion of the world.

With this much by way of preliminary let us now proceed to consider the Apostolic Church and try to see in what manner it is being reproduced in Korea.

One of the first things that impresses the reader of the history of the Apostolic church as recorded in the Acts of the Apostles is the part that prayer played in the lives of the Christians. Waiting for the promised Spirit "they all continued in prayer and supplication." "And when they had prayed the place was shaken where they were gathered together." "Peter was therefore kept in prison; but prayer was made without ceasing of the church unto God for him." The Lord honored their prayers and Peter was delivered. "At midnight Paul and Silas prayed, and suddenly there was a great earthquake and the prison doors were opened." When Dorcas died Peter kneeled down and prayed and she opened her eyes and sat up.

The early Christians knew the secret of prayer: its power to soothe their troubled spirits; its

power to secure God's special interposition in their behalf in opening prison doors, in healing the sick and recovering loved ones from the dead.

The Korean Christians are praying Christians. From the very first they seem to understand how to pray. I think it is accounted for by reason of the fact that they have always been used to the forms of prayer in addressing petitions to their heathen divinities. Prayer is an accompaniment of their sacrificial rites. Being thus already acquainted with the forms of prayer they very soon learn how to address the Supreme Being. Any Korean convert will therefore in a surprisingly short time participate in public prayer in the church. In my ten years' experience I have never known anyone to refuse to offer prayer when called upon and remember only one man who, rising voluntarily to offer prayer, stumbled, hesitated and was in evident confusion.

But not only do they know the forms of prayer, which after all is of minor consequence, but they know its power and give it a very important place in their lives. The family altar is set up in a multitude of homes. Where the members of the family are all Christian this is easy but when some of the family are still heathen, as is often the case, then private devotions in the home become a difficult matter because of the lack of privacy in the oriental home. The whole family often lives in one or two little rooms eight by eight. Here they eat, sleep and live. There is no closet to which to retire to offer up in secret one's prayers to a God who seeth in secret and rewardeth openly. It seems to me that God must reward more openly and fully those who in such circumstances kneel before their God in the presence of jeering and unbelieving relatives. One woman presented herself before a missionary for baptism and was asked how often she prayed. "Alas. I have no good place in which to pray," was the reply. "There is only one living and sleeping room for the whole family." But the Korean deacon was not a bit at a loss. "What! don't you know about Jonah?" asked he. "He prayed in the whale's belly. You surely have a better place than that in which to pray."

In one of the Bible conferences the last hour was to be a study on prayer. The preceding hour was devoted to a study on Philippians and at its close the missionary asked one of the members to lead in prayer. One of them responded as only a Spirit-filled Korean can. The whole class was so moved that

over an hour was spent in earnest, heart-searching prayer, every member of the class taking part. At its close someone remarked, "One hour for the study of prayer has gone but it is better to learn how to pray by praying than by studying about it."

A few years ago the Christians at Syen Chun, under the leadership of the missionaries living there decided to build a large new church. The critical time in such a building, as far as the weather is concerned, is while putting on the tile roof. The tile are laid in a thick layer of dirt on top of a cornstalk network immediately over the rafters. Should rain come after the dirt is spread and before the tile are on serious consequences are likely to follow. In this case the roof had to be put on in the summer during the rainy season. On the morning of the last day one heathen villager met his neighbor and remarked "Looks like rain today." "Not a possibility of it," was the reply." "How so?" was the query. "See that church? These Christians are all praying that it may not rain till the tile are all on that roof. No rain today." The Christians all turned out and helped and by two o'clock in the afternoon the last tile was in place. Fifteen minutes later the rain fell in torrents and continued for twenty-four hours. "Chance, luck, an accident." say some. But the Korean Christians who met under that roof to return thanks to a prayer-hearing and prayer-answering God did not ascribe it to a "fortuitous concurrence of circumstances" or any such thing. but to a direct, overruling Providence in answer to prayer.

Last year Mr. Kil, the Korean pastor of the great Central Church in Pyeng Yang, having felt for some time that a kind of coldness had come over the Christians in the city, resolved with one of his elders to go to the church every morning at dawn to pray. They thus continued for about two months. At length it became known to a few and a score or more joined them. Then, seeing that there was a desire on the part of others to join them, Mr. Kil announced from the pulpit Sabbath morning that if any one desired to join them they might do so and that the bell would be rung at four-thirty in the morning. The next morning at one o'clock the people began to assemble. By two o'clock several hundred were present. When the bell rang at four-thirty there were five hundred present and this number increased to seven hundred in a few days. On the fourth morning while praying suddenly the

whole congregation broke into weeping for their sins of neglect, coldness and lack of love and energy. Then came the joy of forgiveness and a strong desire to be shown ways and means to work for the Lord.

I had been away on an itinerating trip to the country for a month and so did not know of these meetings. The morning after my arrival home I was suddenly wakened out of a sound sleep by the ringing of the church bell. I bolted from bed and rushed to the window to see where the fire was. There was a fire all right, not the kind caused by the combustion of carbon and not therefore visible to my eye but the kind that burns in the human breast and is caused by the contact of the human spirit with God's.

Our prayers are often unavailing because we do not do our part to make them effectual. The Koreans have learned that the answers to their prayers often depend on their own efforts. After the participants in the prayer meeting just mentioned had spent some time in prayer they realized that the thing to do now to effectuate their prayers for the conversion of the unbelievers was to go out and with the divine help reach forth their own arms to save. So Pastor Kil asked how many would go out and give a whole day to preaching to the unbelievers and try to lead them to Christ. All hands went up. Then he asked how many would go two days. Again nearly all hands went up. And so for three, four, five, six, and seven days and there were a number who promised a full week of such service. In all over 3,000 days of such voluntary preaching were promised in that one meeting, equivalent to nine years' work by one man.

Of course the greatest event in the Apostolic church was PENTECOST. The disciples who were weak in faith and works consequent on the blasting of their hopes by the death of the Master were now vitalized and purified and filled with zeal and power.

The Korean church has had her Pentecost. It came in January, 1907, and lasted in great power for full six months until it had swept from one end of the country to the other, purging the church of its impurity, creating in the Christians such a sense of the exceeding sinfulness of sin and the greatness of God's forgiveness and sanctifying power as they had never known before. It began in the city of Pyeng Yang when seven hundred country men were assembled there for a Bible Conference. The

Holy Spirit fell upon the congregation in power, and for two nights the meetings continued till two o'clock in the morning. The Judgment books seemed to be open and men by the score and hundreds poured out in public confession not only the sins committed since conversion but those committed before conversion as well. These confessions were often accompanied by the most terrible physical convulsions and agonized cryings to God for forgiveness. Men who had cherished hatred one for the other publicly confessed and asking each other's forgiveness would be seen locked in each other's arms in complete reconciliation. The whole audience would burst out into prayer, hundreds praying at once. The Spirit's work thus commenced to spread to other classes for Bible study, to the students in the primary schools, academy and college; to the Methodist churches and then to other parts of the country, until as above stated the whole country was involved in the movement. Regular class room work in the schools had to be suspended for a while and the whole time given up to the revival. Servants in missionary homes confessed to pilfering and restored what had been wrongfully taken.

When a young student, who himself had gone through the revival at Pyeng Yang, visited the native church at the American Gold Mining Concession in northern Korea, his message greatly stirred the members. Among these was a young Korean employed in the assay office and regarded as the most trusty native in the employment of the company. Previous to his conversion he had at various times stolen small quantities of gold till he had accumulated quite a sum. The Spirit of God now took hold of him and convicted him of his sin and he determined to make a full confession and return the gold. Accordingly one day he sought the mining officials and placing the gold before them told of his crime and said that while it meant his dismissal, punishment and disgrace he must at least get right with God and them. This act produced a profound effect on his employers. The assistant manager took him by the hand and commending the moral courage of the act told him they would forgive the crime and would not discharge him. The young man has since proved himself worthy the increased confidence which his employers were glad to bestow upon him.

The effect of the Pentecost was felt not only in the church itself in a great spiritual uplift but with-



out the church as well. The Christians at Jerusalem who were filled with the Spirit were maligned as being drunk with new wine. So many of the heathen Koreans reviled the Christians with many choice epithets and considered them crazy and drunk. Many others crowded the churches to see what all this madness was about. Many who came to jeer remained to pray and even to confess their own sins. The year following the revival the number of baptisms for Pyeng Yang increased more than 100 per cent over the previous year while the increase for the whole Mission was 63 per cent.

Closely connected with and indeed vitally linked up with the prayer life of the Apostolic church was that other great gift of MIRACLE. Peter and Paul and perhaps other of the disciples exercised this superhuman power. The gift of miracle is generally considered to have been a special power bestowed upon the early church for evidential purposes and to have ceased with the death of the Apostles. In common with the generality of Christians I, too, used to hold this view but certain experiences on the Mission field caused me to reexamine the Biblical teachings on this subject with the view of harmonizing what I saw and heard with what I had been taught to believe. Was the gift of miracle as promised by Christ confined to a few individuals and to a certain limited time, or was it a general power to be exercised at any time and by anyone who obeyed the conditions thereof? What saith the Scriptures? "If ye have faith as a grain of mustard seed ye shall say to this mountain be ye removed and cast into the sea and it shall be done." When Peter attempted to walk on the water he succeeded at first but grew frightened, lost his faith and began to sink. Jesus rebuked him saying, "O thou of little faith, wherefore did'st thou doubt?" "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." "If ye shall ask anything in my name I will do it." "Greater things than these shall thou do." What! greater miracles than Christ's miracles? Greater simply because it was a greater thing for a weak sinful human being to heal the sick and raise the dead than for Jesus the divine Son of God to do them. It was a natural thing for him; it was a supernatural thing for man. Once the disciples could not cast out a demon and they asked Christ the reason for their failure. "This kind," said he, "cometh out only by prayer and fasting." And

finally in the last chapter of Mark we have these significant words, "These signs shall follow them that believe. In my name shall they cast out devils;—they shall lay their hands on the sick and they shall recover."

In these and similar passages is the Scriptural authority for miracles. The only limitation attached to these promises that I can see is the limitation of faith. "According to your faith be it unto you." And therefore I believe that wherever in this wide world there is an asking in faith, i. e., believing prayer such as existed in the Apostolic church, there will be a repetition of Apostolic miracle. God's arm is not shortened that it cannot save. He is the same omnipotent God today that He was nineteen centuries ago, and the absence of miracle in the church today is only the shame of the church.

Now it is with a good deal of hesitation that I say what I am going to say because of the skepticism with which I fear it will be received, a skepticism that I myself shared ten years ago. Are these miracles being enacted in the Korean church today? I answer unhesitatingly. Yes.

In the Fourth Church of Pyeng Yang, of which I have been pastor, is a devout, godly, praying old woman. She has a granddaughter who had a paralyzed foot so that the child could scarcely walk. The grandmother was much concerned about it and in the simplicity of her faith began praying the Lord to heal the child. She continued her prayers in the most persistent and believing way, often remaining in prayer till the early hours of the morning. As her prayer was not answered she began to search her heart to see if there was anything in her life that might hinder her prayer. She discovered an unconfessed sin and made confession of it. Again she continued most of the night in prayer and in the morning when the child awoke she called out in the most exultant way, "See, grandmother, I can walk," and she proved it by walking. The crippled condition of the child previously is well attested. The present sound condition of the child is certain.

Many, many cases of demon-possessed persons being cured by the prayers of the Christians are on record. No sincere Christian, so far as I know, disputes the fact of demon-possession in the time of Christ as recorded in the New Testament. We accept the fact as unquestioned. Why then should we deny present-day demon-possession? To call it

insanity, or even to acknowledge as I am willing to do, that it is a form of insanity, is no disproof of the fact. The insanity or mental derangement in this case is simply the result of demon-possession. The Koreans, themselves, distinguish between the two. They speak of the "mitchin saram" or insane person and the "makwi teullin saram," or demon-possessed person.

That demon-possessed persons can be cured by the prayers of the Christians is acknowledged even by the heathen Koreans who often bring their possessed ones to the Christians to be cured, and their recovery by this means has many times led people to decide to become Christians.

All the characteristics of demon-possession as recorded in the New Testament, such as the demon talking through the mouth of the possessed one, the physical accompaniments of foaming at the mouth, the fierce, staring, fixed look of the eyes, rigidity of the body and being thrown down are all present in Korea.

The method of cure is unique. The Christians call for volunteers and then they divide themselves into bands which may consist of one or two or more persons and then these bands take turns staying with the patient so that at no time day or night till recovery is complete is the patient left alone. Each band spends its watch in prayer for the afflicted one, in singing Christian songs, in reading the Scriptures and having the patient repeat Scripture verses and in exhorting the demon to leave. Sometimes this is kept up for as long as several days. Conversation is had with the demon who speaks through the lips of the patient just as in the instances recorded in the New Testament. This continuous cannonade of prayer, Scripture reading, song, testimony and exhortation finally prevails and the demon promises to leave, sometimes giving the very hour on which he will take his departure.

The last case to come under my own observation was last winter in the Fourth Presbyterian Church of Pyeng Yang, of which I have pastoral charge. While a Bible Study class was being held in the chapel connected with our church a demoniac woman made her way into the building and greatly disturbed the service. After the meeting some fourteen of the most earnest of our women took the afflicted one to the home of one of them and commenced the usual routine as above outlined. The demon raved and railed at the woman but after several hours

told them that if he were given something to eat he would depart. The woman was fed. He then set an hour for his departure and when the time came announced that he was going. The woman was left in a very weak condition but from that moment began to recover and though for several days she was in a rather dazed condition her recovery was complete. She attended church and prayer meeting regularly and in a short time was utterly transformed. She took on flesh, her face and intellect brightened up and she has been a happy, consistent Christian woman ever since. The members of her family were so deeply impressed by the transformation wrought in her that they all decided to become Christians and have kept their promise to this day.

Now some may call that a case of pure insanity. Well, even so, the insanity was cured by prayer and the miracle remains, and that is my chief point of contention.

Some years ago in a little village across the river from Pyeng Yang a bright, attractive young fellow decided to become a Christian, but was much opposed in his determination and persecuted by his mother. Soon the young man began to act queerly and give evidence of demon-possession. He would throw himself on the ground, foam at the mouth and cry out in true demoniac fashion. Greatly alarmed for her son's welfare and hearing that Christians could cure demoniacs the mother sent into the city and invited some of the leading Christian women to come and heal her son, promising to become a Christian and cease persecuting him if only they would recover him. She confessed that no doubt this trouble had come upon her in punishment of her sin in opposing the boy's desire to lead a Christian life. The woman commenced operations and while the boy was in a raving fit old Mrs. Sin, herself a converted sorceress, since gone to her heavenly reward but then a mighty woman of God, drew near to exhort him to put his trust in the Lord when she was astounded to have the young man whisper back to her. "Don't worry about me, I'm all right. I am just trying to bring mother around." It is needless to say that the exorcism ceased at that point. The young man's recovery also was permanent. It would be interesting if it could be recorded that the old lady mother kept her promise to believe, but, alas! the fact that she did not only shows that the Prince of Darkness is still abroad in the world.

That is one instance in which there is room for legitimate doubt that the patient was actually a demoniac. But even here there is testimony to belief by the Koreans in the fact of demon-possession. Had the young man not believed in demon-possession as an actuality he would not have imitated it. Shams are never imitated, realities are.

Another characteristic of the Apostolic church was TESTIMONY. Just before His ascension Jesus said to his disciples, "Ye are witnesses of these things." And again, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria." "Therefore they that were scattered abroad went everywhere preaching the word." The reason for the rapid extension of the Gospel through Judea, Samaria, Asia Minor, Europe and elsewhere was that every individual who had come under the Pentecostal power of the Gospel felt it to be a personal privilege and responsibility to make known the Gospel to others. The opportunity to do so came with their flight from Jerusalem to all points of the compass consequent on a great persecution.

The beginning of the widespread dissemination of the Gospel seed through northern Korea was the result of the flight of the Christians from the city of Pyeng Yang at the outbreak of the Japan-China war in 1895 when the armies of the two contending parties met in hostile combat in that city. For several years previously the Gospel had been making headway and there was quite a body of Christians gathered together when the outbreak of the war and the siege of the city caused the population to fly. Wherever the Christians went they ceased not to preach the Gospel. All over those northern provinces are churches today that date their beginning from that time, the seed having been sown by the war refugees.

From the very beginning of the work in Korea every effort was made to impress upon the converts their responsibility for imparting to others the knowledge and blessings of the Gospel that they themselves had received. Acts 8:1 tells us that "they were all scattered abroad EXCEPT THE APOSTLES." This shows conclusively that the large part of the early evangelization of Palestine was done not so much by the Apostles, or the clergy, if you

please, as by the ordinary Christians or laymen. Paul abode in the city of Ephesus for two years and it is recorded that "all who dwelt in Asia heard the word of the Lord." It is estimated that the population of the province of Asia at that time was twenty millions. It is impossible to believe that they all heard the Gospel from the one man, Paul. He directed the work and the Christian converts made known the Gospel wherever they went throughout the country. The idea that seems to have gone abroad that the clergy and so-called Christian workers should have a private monopoly on preaching the Gospel with no interference from outsiders has been, I believe, the most vicious cause of the delay in bringing this world to Christ.

In this respect the Korean church is following the example of the Apostolic church. Each ordained missionary has from twenty-five to seventy-five groups of Christians to look after besides teaching and other work, so that the pioneer work of evangelization cannot be and has not been done by them. Until three years ago there were no ordained native pastors so the work has not been done by ordained natives. The work of bringing in the several hundred thousand adherents of the church in Korea has been done almost in toto by the Korean converts themselves in hand-to-hand work, one at a time. as they have told the Gospel story in their homes, in the homes of their friends, in the public inns. in the markets, by the roadside and elsewhere. The persistence with which the Christians keep at this work has even led some of the heathen to move from their village which had become largely Christian because they were not able to withstand the "persecution" as they called it of being constantly urged to believe. Verily, their sins are being visited on their heads.

Aside from the everyday witnessing that every convert is expected to do there has originated within a few years a unique system that has spread through all the churches and that has been a tremendous factor in the advance movement of the last few years. It is the system of pledging of days of preaching or personal work for the unconverted in which the Christians pledge themselves to give up their ordinary vocation for a definite time and go at their own expense to preach the Gospel to the heathen. The time thus pledged by various ones ranges from one day to several months. An opportunity for such pledges is given publicly in every

church and in every class held for Bible study. Sometimes the number of days pledged in any one place will run into the thousands, and there is no estimate of what it would amount to for the whole country. Frequently our pastors and paid workers who have not been able to get away from their fields for a share in this work have contributed a large share of their monthly salary to send out a substitute. An old lady of my congregation who herself is unable to go to the country recently paid the salary and traveling expenses of a substitute to go to the country for a month to preach. A band of eighteen school boys in Songdo set out daily to do personal work in the city after four o'clock till supper time. A plan for the systematic visitation of every house in the city once every ten days or so was carried out. Hundreds of converts were made. The same plan had already been worked for several years in Pyeng Yang and has always resulted in large additions to the churches. But this plan seems to have originated with Peter and John, for in Acts 5:42 we read "And daily in the temple, and in every house they ceased not to teach and preach Jesus Christ."

The Apostolic church was a generous church along the lines of BENEVOLENCE. That first over-zealous and somewhat impracticable venture of selling all that they possessed and laying it at the Apostles' feet, having all things in common, was of short duration and nothing is heard of it beyond the fourth chapter. The church soon settled down into quiet, steady and systematic benevolence. They sometimes seem to have been in need of some exhortation by the great Apostle but there is no record that they ever failed to come up to what was asked of or expected from them. When writing the Book of Acts Dr. Luke neglected to insert the financial statistics so that it is impossible to institute a comparison along benevolent lines between the Apostolic and Korean or any other church.

That the Korean church is a generous church is conceded by all. The churches under the care of our own Missions last year contributed for all purposes \$81,309.17. That may not seem so large till it is remembered that the scale of living in the Orient is very far below our standard. The ordinary day laborer receives twenty cents a day, while skilled laborers such as carpenters and masons get no more than fifty cents.

From the very first great insistence was laid on

the duty of the Korean church by the missionaries to pay its own bills. Great liberality and solidity of Christian character have grown out of their efforts to meet the financial responsibilities placed on them. Out of 840 church buildings in the work of our Mission alone not more than twenty are known to have received any foreign funds for their erection. a few of the large buildings in the Mission stations having received aid to the extent of not more than one-third of their cost. Of 589 primary school buildings practically all have been provided by Korean funds. Of 1,052 native workers on salary 94 per cent are supported by the Koreans. The whole expense of supporting the missionary operations of the native church in Quelpart and Siberia comes from the Koreans. The church has laid it down as a rule that no church shall call a pastor till it is able to pay the pastor's salary, other provision being made for the weaker groups. The stories of self-sacrifice which might be told in connection with this phase of the work would fill a volume. Tithing is common, many give as much as a third of their income.

Two years ago the Christians in the city of Pyeng Yang undertook to erect a primary school building to gather together in one place the schools which were meeting in various places. The churches had been canvassed and most of the money subscribed, but an enlargement of the proposed building being found necessary, more funds had to be raised. Many efforts were put forth but the money was not in sight and deep gloom settled down upon all. In the meeting of the school board called to devise ways and means one of the elders rose and produced five yen (\$2.50) which he said had been handed to him the day before by a poor water carrier who by putting aside out of his meager earnings a few "cash" a day had after the lapse of several months saved up this amount which he now gave as his contribution to the new school building. "Now," said the elder, "I thought I had given all I could but the great sacrifice represented by this gift puts me to shame and I will double my former subscription." Other men arose and did likewise and in a few minutes most of the money needed was pledged by those present. One of the missionaries just returned from a country trip told of a place where he was exceedingly anxious to have the Christians raise money for the salary of a helper for that district. But they were very poor and there seemed no way



till at length they were asked how many would give the receipts of one day's work to the Lord. So one and another promised; the shoemaker would make shoes one day for the Lord; the carpenter would cut and saw; the laborer would carry his load and so on, when lo! the money was all raised for a helper for the year. When we remember how so many of them live from hand to mouth such giving means taking it out of their food and fuel.

The same missionary tells another incident. During the conflict of the Japanese soldiers with insurgents a county seat was burned and some time after the people came back and commenced to rebuild. Everywhere sites were preempted for stores and dwellings. A godly old deacon from a country church came into the market one day and as he was looking over the site suddenly the thought flashed into his mind, where is God's house? Here was every sort of building represented but no house of God. The Christians formerly residents there had been scattered and the remnant was too poor to build a church. Old deacon Pai went home and spent the night in prayer. In the morning his orders came. Said he, "I will never rest till there is a house of God in the Magistracy." He talked the matter over with his own group and then with the members of two or three near-by groups but received no encouragement because of the losses they themselves had received from the recent disorders. The old man prayed it over again, came back and told the people, "God has told me to build that church and I am going to do it if I have to do it alone. I'll sell my ox, I'll sell my house and fields, but I'll build that church before I die." His enthusiasm spread. Money and days of labor were promised and in two months time the church was completed and the missionary sent for to dedicate it.

In conclusion I would say that the Korean church is like the Apostolic church in that it is reaching all classes of men. Among the converts of the Apostle Paul was not only the slave Onesimus but members of Caesar's household as well, and persons of all intermediate ranks. The majority of the Korean converts are from the great middle class, but there are also representatives from both extremes, the poor slave on the one hand and members of the royal family on the other.

Many of the far-reaching social changes that have recently been transforming the country are directly traceable to the influence of Christianity and the

example of Christian institutions. A new literature has been created; the native script which was formerly despised by all Korean scholars, has been lifted by the missionaries into the place of dignity and usefulness that it ought to occupy, and several native newspapers are now published in that script, a thing unheard of a few years ago. The raising of the age of marriage and the gradual abolition of concubinage are taking place; torture has been eliminated from the criminal code and modern, sanitary prisons erected. Factional animosities have disappeared and the grip of the degraded and degrading superstitions and religious cults that held the people in chains of darkness has been loosened.

The task is as yet only begun. As yet only one in fifty of the population is even nominally Christian but the influence of the church is out of all proportion to its membership and the success of the Christian propaganda constitutes one of the marvels of modern missions.

Korean Christians—baptized adults.....	36,074
Catechumens .....	25,948
Gifts, last year, from Koreans (gold) ..	\$81,309.17
Number of unpaid workers, men and women—deacons, elders, S. S. teachers, evangelists .....	6,308
Communicants received last year.....	6,823
Catechumens received last year.....	14,757
Number studying the Bible in classes from 4 to 30 days.....	40,000
Schools of higher grades—academy to college	18
Primary schools .....	514
Pupils .....	9,835
Hospitals and dispensaries.....	9
Patients treated, 1910-11.....	68,858





The Board of Foreign Missions of the Presbyterian  
Church in the U. S. A.

156 Fifth Avenue, New York City

February, 1912

## Call to Prayer for Korea

---

The situation in Korea continues to cause anxiety. An account is given in a pamphlet entitled, "The Korean Conspiracy Case," copies of which have been sent to the Boards and Societies of Foreign Missions in North America and to the Continuation Committee. The trial before the Appellate Court is still in progress as these words are written. As far as we can judge from the very meager cabled dispatches to the secular press, it is being conducted in a less objectionable manner than the first trial before the District Court, but a balanced account has not yet been received. It is possible that the situation may materially change for the better within a few weeks. Quite apart, however, from the cases of the individual Koreans who are under trial, and even if they should be acquitted of the specific charges against them, there are wider and more far-reaching problems, including an apparent estrangement between the Japanese Government in Korea and the missionary body. Many Japanese are apparently becoming convinced that the American missionaries in Korea are inimical to their interests and that in some way they must be curbed and their influence over the Korean Christians broken. This idea is being widely disseminated by the vernacular press in Japan and a highly unfortunate feeling is resulting. However just may be the intentions of the Japanese Government and people, the present administration in Korea appears to be interpreting its problem in terms

of the supposed military necessities of the Empire in occupying an exposed frontier. Whatever defense may be made of this, it opens a grievous prospect to the unhappy people who are thus subordinated to a war policy, and to the missionaries whose influence is considered an obstruction to the military purposes for which the country is held. In these circumstances, the Committee of Reference and Counsel issues the following:

### **CALL TO PRAYER FOR KOREA.**

Conditions in Korea urgently call for the prayer of faith—the prayer that prevails with God. Korea has, for a quarter of a century, been one of the most open, the most promising and the most fruitful mission fields of the world. It has been the theater of almost unparalleled missionary activity and success. The policies and the methods adopted by the missionaries evidently have been wise and have had the endorsement of the most enlightened leaders and representatives of the Japanese Government, including the late Prince Ito. The blessing of God has rested upon the labors of His servants. Tens of thousands have been converted and have given unmistakable proof of the genuineness of their faith by the uprightness of their lives, and by their willingness to suffer the loss of all things for Christ's sake.

A situation has developed between the Japanese military police and the Korean Church which has greatly disturbed the missionary body and the Church, and which is calculated to work a serious injury to the cause of missions, so dear to the hearts

of millions of Christians in the United States, in Canada, in Great Britain, and on the Continent. Stricken and helpless, distressed by fears within and troubles without, with her old religious beliefs shattered and her new faith called in question, Korea stretches out her hands and appeals to Heaven for the help that seems to be denied from human sources. The Committee of Reference and Counsel by unanimous action and representing the Missionary Boards and Societies of North America therefore issues a call for intercessory prayer:—

That our brethren, native and foreign, may not be unduly anxious, but in every thing by prayer and supplication with thanksgiving may make their requests known to God.

That they shall see that none render unto anyone evil for evil, but always follow after that which is good, one toward another and toward all, proving themselves blameless before Christ, the Judge of all men.

That they may be speedily delivered from all their afflictions, but while in the midst of them may be strengthened with all power according to the might of His glory unto all patience and long-suffering with joy.

That all anger, wrath and malice may be put off, and that they shall put on a heart of kindness, lowliness, meekness and long-suffering, forgiving their enemies, and being filled with that love which passeth knowledge, the peace of Christ ruling in their hearts to the which they are called in one body.

That the blessing of Almighty God be upon the

Emperor of Japan and upon those in high places who carry out the Imperial Commands, to the end that during his illustrious reign, righteousness, mercy and peace shall extend to every individual subject and to the remotest bounds of the Empire.

---

We suggest that this call be privately distributed among the officers and members of the Boards and Societies of Foreign Missions, the relatives of the missionaries in Korea, and such other individual friends of the cause as are known to be interested in the situation and to be disposed to unite with us in prayer that all concerned may have the guidance of God in this time of anxiety and special need.

ARTHUR J. BROWN, Chairman.

CHARLES R. WATSON, Secretary.

JAMES L. BARTON.

THOMAS S. BARBOUR.

W. HENRY GRANT.

WALTER R. LAMBUTH.

ARTHUR S. LLOYD.

ROBERT P. MACKAY.

ALEXANDER McLEAN.

JOHN R. MOTT. (Absent in Asia).

PAUL DE SCHWEINITZ.

T. E. EGERTON SHORE.

HOMER C. STUNTZ. (Absent in South America).

Dec. 30, 1912.



# Missionary Helps

for Junior Leaders



MARGARET TYSON APPEGARTH  
AND  
NELLIE PRESCOTT

...The...  
*Young China Hunters*

---

---

BY

REV. ISAAC T. HEADLAND

In Paper, 20 Cents

IN CLOTH . . . FIFTY CENTS . . . ILLUSTRATED

With appendix giving Classics  
for Girls and Classics for Boys

Translated from the Chinese by Dr. Headland

A capital series of lessons on  
China for older Juniors :: ::

---

ORDER FROM

CENTRAL COMMITTEE

UNITED STUDY OF FOREIGN MISSIONS

WEST MEDFORD, MASS.

# MISSIONARY HELPS

FOR JUNIOR LEADERS AND  
PRIMARY CLASS TEACHERS

BY  
MARGARET TYSON APPLGARTH  
AND  
NELLIE PRESCOTT



CENTRAL COMMITTEE ON UNITED STUDY OF FOREIGN MISSIONS  
WEST MEDFORD, MASS.

Copyright, 1913, by  
CENTRAL COMMITTEE ON UNITED STUDY OF FOREIGN MISSIONS  
WEST MEDFORD, MASS.

## Table of Contents

	PAGE
CHAPTER I.—JAPAN.	
Flower Day . . . . .	5
A Village of Mite Boxes . . . . .	9
CHAPTER II.—KOREA.	
A Visit to Wang Ken, Seoul, Korea . . . . .	19
CHAPTER III.—THE PHILIPPINES.	
Our Newest Cousins . . . . .	27
CHAPTER IV.—BURMA.	
Little Scenes in Burma . . . . .	38
Burman Bells . . . . .	43
CHAPTER V.—INDIA.	
An Elephant Ride . . . . .	51
What the Gospel Story Can Do . . . . .	55
CHAPTER VI.—AFRICA.	
Black Diamonds in Africa . . . . .	62
CHAPTER VII.—SPECIAL PROGRAMS.	
Easter—Jesus, the Light of the World . . . . .	73
Hospital Party . . . . .	78
Missionary Shower . . . . .	82
Doll Shower . . . . .	84
A Fish Party . . . . .	85
CHAPTER VIII.—POSTERS; INVITATIONS;	
MITE BOXES . . . . .	87

## Preface

The outlines and special exercises presented in this little book are the result of the experience of the authors in their work among children and young people. They are arranged to be suggestive and not exhaustive in their treatment of any one country, for it has been taken for granted that leaders will supplement the material given by drawing upon their own store of information and that supplied by the different denominational Mission Boards.

If so desired the outlines can be readily adapted for use in a Primary Department, by dividing any one of them into two or three short lessons suitable to the Sunday School hour. For instance, the Japanese boy might furnish material for one lesson, the Japanese girl a second, and the religion a third. A village of Mite Boxes could then follow as a special exercise at the close of the study of Japan.

The authors, however, urge that leaders, in the use of the outlines, bear in mind the fact that the play instinct is strong in the heart of the Junior boy and girl, and that a free use of the imagination makes the lessons more real and the children of other lands nearer and dearer to the Juniors of America.

THE AUTHORS.

# Chapter I: Japan

## Lesson I. Flower Day

### I. INTRODUCTORY HELPS FOR THE LEADER.

- A.* Something for the Juniors to find out.
1. What is the old name of Japan?
  2. Over what country has Japan recently won a great victory?
  3. What is the name of a mountain of Japan that all the Japanese love?
- B.* Have a large, bare table ready in the front of the room. As the lesson precedes, place upon the table the various objects, so that at last you have the table covered with things that relate to Japan.
- C.* Groups of material to illustrate:—
1. The country.
    - a.* Brown paper or cloth.
    - b.* Green paper.
    - c.* Bamboo trees (see Fig. 4).
  2. The Japanese children.
    - a.* Model of one or more houses (Fig. 1).
    - b.* Pictures of jinrikishas.
    - c.* A boy doll.
      - (1) Shoes (Fig. 5).
      - (2) Stockings.
      - (3) Japanese book (real or imaginary).
      - (4) Japanese pencil (small brush).

*d.* A girl doll.

(1) Rice bowl and chopsticks (skewers).

(2) Paper handkerchief (3 inches square.)

(3) Very small Japanese doll.

3. Idols.

*a.* An image or picture of Buddha.

*b.* Incense (joss sticks).

*D.* A girl dressed in Japanese costume.

*E.* Lesson may be given by the leader, or different children may take the topics and show the material, which is then placed upon the table.

*F.* Flower day may be emphasized by having real or paper flowers for decorations. For instance, if the meeting is held in the fall, hardy chrysanthemums might be used, or maple leaves and one given to each child.

## II. DEVELOPMENT.

*A.* Leader explains where Japan is, how it is reached, etc. Then she continues with the following description or calls upon different Juniors to take the topics.

*B.* The country. Tell of the absence of grass (brown paper). Every blade is carefully pulled up by the Japanese. Describe the bright, green rice fields and the bamboo trees. (Green paper and models of trees.)



*C.* The Japanese Children.

1. The houses in which they live (show model). Note absence of paint, paper instead of glass at the windows, soft matings on the floors, paper walls, sliding doors.
2. The carriages in which they ride. Explain that there are no horses in Japan. The two-wheeled jinrikishas are pulled by small men who run very fast.
3. Their dress, customs, etc.
  - a.* Their names—the boy, Ono Chan; the girl, Toki San.
  - b.* Speak of their black hair, slanting eyes, loose dress.
  - c.* Show the big pockets in sleeves of girl's kimono and her paper handkerchief.
  - d.* Shoes—always left outside the door. The stockings with special place for the great toe.
  - e.* Describe how they sit on the floor, sleep on the floor, eat rice with chopsticks, read from a book from back to front and write with a brush.
  - f.* Explain how older sister must spend much time in caring for baby sister. (Tie little doll on back of larger one.)

*D.* The Religion.

1. Worship of idols.
  - a.* Show the image, place it on the table, light incense before it.

- b.* Explain how the idol is worshiped by having the girl in costume kneel before it and bow her head to the ground.
2. Leader tells of idol in a temple in Tokyo, Japan, that is made of wood and that has been worn smooth by frequent rubbing by sick people in the hope of being made well. For instance, if they are troubled with rheumatism in the knee, they rub the knee of the god vigorously and then their own knee.

*E.* Recitation by girl in costume.

I'm a Japanese girl, from Japan so far away,  
 I've a pretty, soft kimono and a lovely sash so gay.  
 But altho' I look so cunning, I am really very sad—  
 Just listen while I tell you—it will make you far from glad.

In Japan we worship idols, which are made of stone and wood,  
 But all our praying to them never does us any good.  
 Some of them are very tiny—carved out bits of stone,  
 With ugly, cruel faces—not one bit like our own.

There are others, very big—far bigger than this room;  
 And they stand in great, huge temples, with corners full of  
 gloom.  
 But do you think we love him, this idol cold and grim?  
 Of course we don't, how can we, when we're so afraid of  
 him!

O Juniors in America, you have a Saviour dear,  
 About whom Japanese folk would greatly love to hear!  
 Won't you save your dimes and nickels, that to us you soon  
 may send  
 The glad and happy tidings of Jesus, your dear friend?

## III. CONCLUSION.

1. Brief summary by the leader.
2. Prayer that the children of Japan may not be forgotten or their appeal be ignored by the Juniors of . . . Church.



## Lesson II. A Village of Mite Boxes

This exercise may be used for some special occasion or may be supplementary to or incorporated with the regular lesson on Japan, if the Juniors have been given the mission boxes in the form of Japanese houses, which can be obtained from some of the mission rooms.

## I. PREPARATIONS TO BE MADE BY THE LEADER.

- A.* Large table covered, partly with brown paper to represent absence of grass and partly with green crêpe paper to represent rice fields. Avenue of pine trees (ever-green tips stuck into empty spools which have been stained dark green), leading up to the idol, before whom incense is burning. Japanese house to represent rich man's home with garden in the rear, of stones and plants.
- B.* Girl in Japanese costume with pretty Japanese colored cards in the sleeves of her kimono (obtained from Literature Departments of different Boards at 20 cents a dozen).

- C.* Invitations (see Fig. 10) sent to the Juniors who are requested to bring their mission boxes.

## II. THE PROGRAM.

- A.* Arrangement of the table is explained by the leader.
- B.* To the music of a march played upon the piano, the children come to the table, depositing their boxes anywhere they choose (except in the rice fields) thus making, on the table, a Japanese village, with many of the houses huddled together and others far apart (see Fig. 11).
- C.* Song. To the tune of "Home Sweet Home" or Luther's "Away in a Manger," the following words, written on the black-board, are sung by all the children :—

A Japanese village we now have made  
With houses of cardboard and streets well laid.  
Oh, Jesus, we pray Thee, that over the sea,  
Real Japanese villages may learn of Thee.

We ask Thee to use the money we've brought  
That Japanese children at once may be taught  
The story of Jesus, our Saviour and Friend,  
And that heathen idols may soon have an end.

- D.* Leader, by a few questions, finds that the Juniors do not consider this a model village and upon their suggestion, the girl in costume removes the idol and the incense.

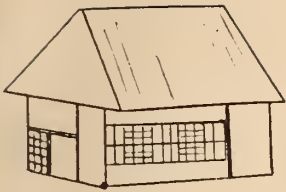


Fig. 1

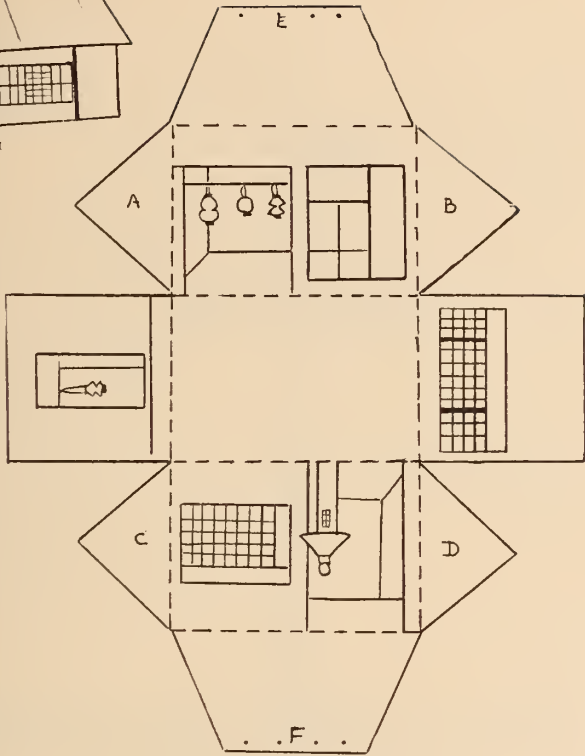


Fig. 2

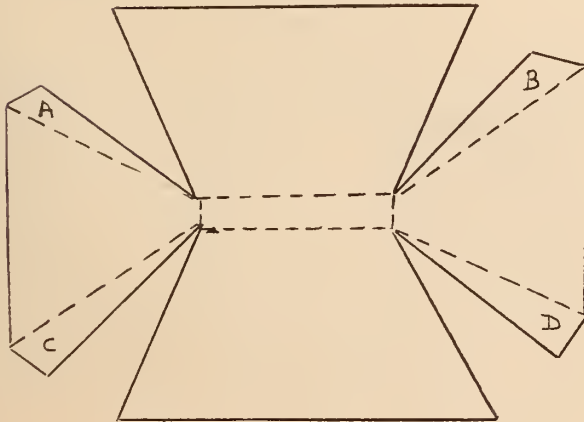


Fig. 3



Fig 4



Fig. 5



Fig 6



Fig. 7

*E.* To fill the vacant space and give the village a more Christian aspect, a church or schoolhouse may be built from a box of wooden blocks. Now upon the table there is a Christian Japanese village.

*F.* The girl in costume distributes the cards which she has in her sleeves.

### III. CONCLUSION.

Prayer that the money given may be used to teach Japanese children the story of Jesus.

NOTE.—The opening of the boxes may form a part of the program, if the leader desires.



## Directions for Use of Illustrative Material

NOTE.—For cuts see pages 11, 12, 15, 16.

### How to Make a Japanese House

Fig. 1. This Japanese Mite Box is issued by the Woman's Baptist Foreign Missionary Society, Ford Building, Boston, Mass.

Fig. 2 when completed will make a house similar to the mite box houses, Fig. 1, only larger and more elaborate. The leader will choose her own measurements, but the completed house should be at least six inches long. Use manila cardboard, and cut in two pieces, Fig. 2 and Fig. 3.

(1) The dotted lines indicate where the card-

board should be folded. A, B, C and D are flaps which should be pasted under the side walls. E and F are the two parts of an under roof, which are to be sewed together through the eyelets.

(2) If you care to thatch the roof with brown raffia, this outer roof need not be made. Otherwise, cut the roof from cardboard, fold on dotted lines, and paste A, B, C and D under the front sides of the roof. Paste this outer roof on the roof of Fig. 2. Paint the woodwork brown, the lanterns in bright colors, and paint the roof in brown streaks in imitation of thatching.

#### To Make Bamboo Trees

Fig. 4. Very realistic trees of the Palm Family may be made from different shades of green tissue paper, cut in slashed leaves; tie these leaves together, wind with a thread to form a narrow stem; this may be either tied to a twig or inserted in a straw, such as are used at soda water fountains. Stain the straw brown, and place it (or the twig) in the hole of an empty spool, also stained brown.

#### The Japanese Shoe or Wooden Sandal

A fairly accurate model of Fig. 5 may be made from heavy bright red cardboard. Cut Fig. 6 from the cardboard, punch eyelets at A, B and C. Cut Fig. 7 from the same cardboard, color it black, fold along the dotted lines, punch eyelets at A and C. Place these eyelets A and C under corresponding eyelets of Fig. 6. Run a piece of red



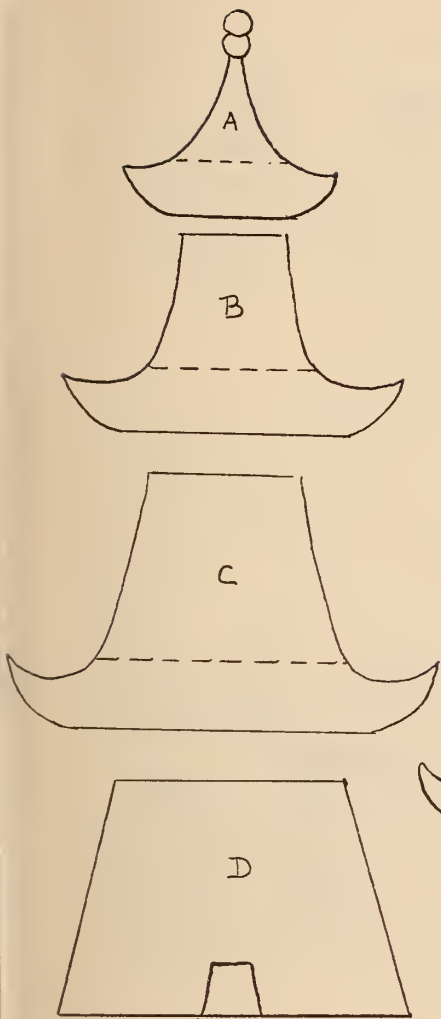


Fig. 9

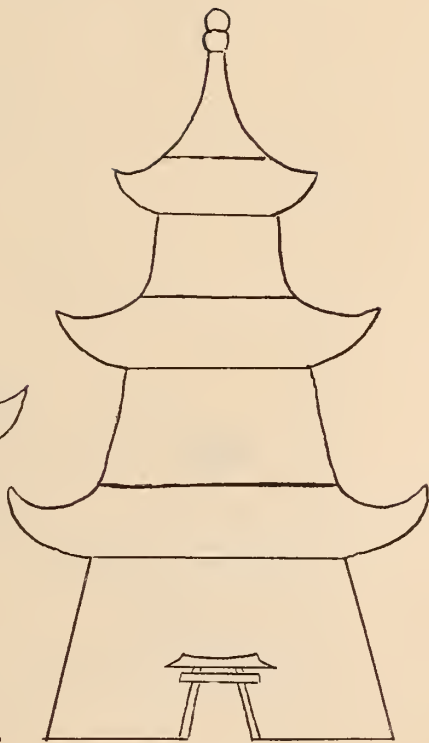


Fig. 8



Fig. 10

INVITATION DESIGN



JAPANESE VILLAGE OF MISSION-BOX HOUSES.

Fig. 11

ribbon from under A, around and over B (another piece of ribbon should be run up through B to tie the first piece down) and then through C; tie the two ends at A and C together underneath the sandal. Explain that when the sandal is worn the big toe is divided from the others at B. Stockings are also made with a division at the toes (like children's mittens), the large toe alone in one division.

#### A Japanese Pagoda

Fig. 8. A pagoda may easily be made and will add to the interest of the lesson. A box, 18 x 4, should be used; the sides and one end should be painted black. Glue the lid to the box securely, and also insert long black pins to fasten it.

Fig. 9. Cut two sets of A, B, C and D, using the following measurements if your box is 18 x 4,—A, 7½ inches; B, 8 inches; C, 10 inches; D, 10 inches. These measurements are for length only. In one of the D pieces cut a doorway, lay the piece flat against the box, mark the size of the door and cut a similar opening in the box. Color each of the 8 pieces (on both sides, in order that it may not be so apparent that only the front and back projections of the pagoda are given); the upper part of each story may be black, the shelving roofs a bright copper green, the doorway a brilliant red and the balls at the top of A, gilt. Fold A, B and C on dotted lines. Glue the two Ds, one on the front and one on the back side of the box; then glue on the Cs, the folded line of each shelving roof com-

ing over the top of D; then B, then A. Tie the four balls of D together with a yellow string, thus forming a dome over the top of the box, which has been colored black. Markings in gilt on the different stories add to the heathenish effect.

NOTE.—Place an idol (or the outline of one in gilt) inside the pagoda door. Small bells, such as come on baby rattles, may be tied to the upper part of the doorway; these, the worshipers (your Japanese dolls) ring to awaken the god when they come to light the incense (joss sticks in spools). A simpler pagoda may be made in two flat pieces, cut like Fig. 8, with front and back sides, each painted as described above. The beauty of the shelving roofs is lost, however.

## Chapter II: Korea

### A Visit to Wang Ken, Seoul, Korea

#### I. INTRODUCTORY HELPS FOR THE LEADER.

A. Something for the Juniors to find out.

1. Where is Korea?
2. Why do the Japanese live in Korea?
3. Why was it called "The Hermit Nation"?

B. Arrange material on table, with brown cloth or paper on it to represent the ground, so that you have a simple Korean village or portion of one. Leave an open space in the center for the market place; no definite paths or roads are necessary.

C. Material.

1. Doll dressed like Fig. 12. (Pictures of Korean boy might be substituted.)
2. Models of Korean houses—walls of plaster or dark brown and roof of raffia (see Fig. 13). On roof, fasten a few, bright red balls to represent peppers drying in the sun.
3. Dolls dressed to represent Korean man and woman (Figs. 14 and 15).

("National Geographic Magazine" for November, 1910, contains fine, colored pictures of Korea and people.

*D.* Invitations—may be written on Korean picture post cards or typewritten.

To the Junior Society of . . . Church.

DEAR —:—

Ono Chan has just written me that you have been visiting him in Japan. Now I do not live very far from Japan and I should love to have you come to spend a day with me. I live in Seoul, Korea; my name is Wang Ken, and I am a Christian boy.

Please come on — if you possibly can and I will expect you on the morning boat.

Your friend,

WANG KEN.

## II. DEVELOPMENT.

The lesson is given, in easy conversational style, by the leader, who much of the time acts as the mouth piece of the imaginary Wang Ken. Use dolls and Korean village wherever possible.

### *A.* Introduction.

1. Children vote to accept kind invitation of Wang Ken.
2. Leader explains how to get to Korea.
  - a.* By train, across our country to San Francisco.
  - b.* By steamer to Yokohama and Nagasaki.
  - c.* By ferry—one night—to Korea.

### *B.* The Day with Wang Ken.

1. Introductions. Wang Ken meets his new friends and a few moments are occupied in comparing clothes, hair, eyes, etc., and noting differences.

## 2. Wang Ken's home.

- a.* Leader explains that Wang Ken wants them to see where he lives.
- b.* Children pass up a street, unpaved, without sidewalks and with a ditch along the side for a sewer.
- c.* Exterior. House of mud or plaster with thatched roof (show house). The red objects on the roof are red peppers which are placed there to dry. Note absence of windows and chimneys.
- d.* Interior. Mud floor and walls, no chairs or bed. A few dishes and what looks like a small paddle. One of the boys asks Wang Ken when he uses this, as he sees no water near by. Wang Ken explains that the paddle is what his mother irons his clothes with, first ripping them to pieces,—everyone thinks this a queer way to iron!
- e.* Some one asks how the house is warmed and where the family sleeps. Wang Ken takes them out of doors and shows them a little hole close to the ground and explains that a fire is made in there and the heat passes through flues, all under the floor, which, in this way, is warmed. Then this makes a very comfortable place on which to sleep on a cold night.

## 3. Field Day sports.

- a.* Wang Ken hurries all the children off to

see the kite flying in a big field outside the village.

- b.* The kites—made of bright colors with long streamers. On the strings of the kites are tied broken bits of glass.
  - c.* Children exclaim when they notice that many of the people in the field, with kites, are men; and some even quite old.
  - d.* Explain that the real fun comes when the kites are high in the air and each kite flyer tries to cut the string of his neighbor by means of the broken glass. As the kites come down, one by one, the crest-fallen owner picks up his property and withdraws from the field. Call attention to a little boy who, in his excitement over the sport, has thoughtlessly touched a string and now his hands are bleeding. Everyone congratulates the man who is able to keep his string unbroken and his kite flying.
4. The dinner at Wang Ken's house.
- a.* The sports over, everyone returns to Wang Ken's home for dinner.
  - b.* In the courtyard, in front of the house, the children meet Wang Ken's father and mother. Show dressed dolls or outlines (Fig. 14) and call attention to father's long, glistening white coat and queer, black stovepipe hat with band under the chin, and his mother's full white skirts, short jacket and long cloak-like covering over her head.





about the American children, look closely at their clothes, pat their hands gently and smilingly tell them how glad they are to see them.

- C. The farewell to Wang Ken. The visit in Korea is over and the children must take their leave. Wang Ken, instead of saying "good-by," keeps repeating, according to the custom of his country, "May you go in the peace of God."

- III. CONCLUDING PRAYER for the Christian boys and girls in Korea, that they may be true and strong in the love of Jesus.



### Directions for Use of Illustrative Material

NOTE.—For cuts see page 25.

#### The Korean Boy

Fig. 12. For the Korean doll a Japanese doll may be redressed in a clean white muslin suit of short jacket tied around the waist and loose trousers. His hair should be plaited in one or two braids. This hair may be made of black embroidery silk.

Fig. 13. To make this Korean house cut two pieces of brown cardboard in the shape of the front of the house. (To have a symmetrical pattern, fold a large piece of paper; starting



Fig. 13



Fig. 14



Fig. 12

KOREAN BOY



Fig. 15

from the fold draw one half the front, whatever length you desire; cut this drawing out, when open it will be the correct pattern.) Paste these two pieces to the front and back side of a shoe box, the roofs should rise above the box, however, as they are to be sewed together at A A A. Either thatch the roof with equal lengths of brown raffia or paint it in brownish streaks to represent thatching. Cut a door and window. Paint the entire house brown, unless you choose to cover it with moulding clay. Set the house inside the lid of a dry-goods box, which will form the fence. Either paint the yard green or put in green blotting paper.

NOTE.—The houses in Korea are all one-storied—probably to make it impossible to spy into another yard!

#### Wang Ken's Father and Mother

Fig. 14 is Wang Ken's father. He should wear a loose white coat. Over the topknot on his head he wears a queer black hat perched high up, resting on a crownless skullcap of black gauze, tied tightly under his chin. A simple outline of this figure could be made on cardboard.

Fig. 15 is Wang Ken's mother as she appears on the street. She wears a very full skirt and a short jacket, and over her for out-of-door wear she puts a cloak with sleeves (in which she never puts her arms) which covers her head and her face if she wishes.

## Chapter III: Our Newest Cousins

### The Filipinos

#### I. PREPARATORY WORK.

##### A. Invitations and offering bags.

1. Invitations to be given out month previous to meeting.

##### DEAR AMERICAN COUSIN:—

Since your Uncle Sam is our uncle too,  
We want to become acquainted with you,  
So please fill this flag with nickels and dollars  
And next month we'll meet with you junior scholars.

Lovingly,

YOUR NEWEST COUSINS.

2. Offering bags. Buy a quantity of American flags (5 x 3 inches). Fold each flag in half, stitch three sides on a sewing machine to form the bag and run a draw string through the top.

##### B. Something for the Juniors to find out:—

1. Who these new cousins are.
2. When they became nieces and nephews of our Uncle Sam.
3. Who first discovered them? When?

### C. Material the leader will need.

1. Have a large table covered with blue paper (crêpe or tissue) to represent water. On this lay pieces of heavy green cardboard cut in the shape of the actual islands of the Philippine group (see an atlas or geography). Make the Island of Luzon large enough to hold your model of a Filipino hut, palm trees, etc.
2. Small Spanish boat (see Fig. 16).
3. American flag on a standard (small).
4. Filipino hut (see Fig. 18).
5. Palm trees (see Fig. 4).
6. Grains of rice and sugar.
7. Boy doll dressed as Filipino (see Fig. 20).
8. Bible, tied with cords.

## II. OUR NEWEST COUSINS.

### A. Question: Who discovered our cousins?

We did not find them ourselves, for it was only a few years after Christopher Columbus discovered the way to our own land America, that another Spaniard, Magellan, also certain that the world was round, started from Spain across the Atlantic, through the Straits of Magellan (named for him) to the Pacific Ocean (which he named). Tell of his adventures.

1. His Discoveries (show ship).
  - a. In 1521, King Philip of Spain gave him ships for his expedition. After reaching



Fig. 18

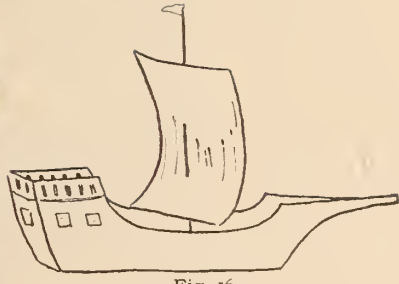


Fig. 16

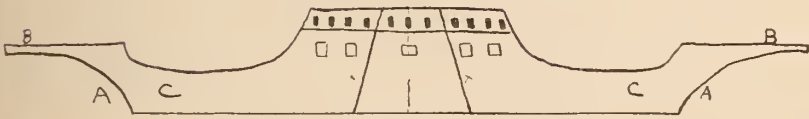


Fig. 17

the Pacific Ocean, food gave out, all his sailors grew sick and would have died but one glorious morning they saw an island (place ship on "ocean" near an "island") with fruit trees, and landed.

*b.* The natives welcomed Magellan gladly at all the islands,—he made them happy by gifts of beads and toys. He named all the islands "the Philippines," in honor of King Philip of Spain.

*c.* At one island, Cebu, he became a friend of the King, who was baptized and became a Catholic, whereupon a huge cross with a crown was put up on a hill near the sea to show that the King of Spain owned the land.

2. The Result of Magellan's Discoveries.

*a.* The Spaniards forced all the people on the islands to become Roman Catholics at King Philip's command.

*b.* The Spaniards were exceedingly unfair to the Filipinos in many ways; in 1898 Admiral Dewey sailed over, conquered the Spaniards and made the Philippines United States territory. (Place United States flag on the islands.)

*B.* How our cousins feel toward the United States.

1. Emphasize the fact that because the Filipinos hated the cruel Spaniards who had ruled them, they now distrust the United



States and fear harm will come to them. Tell how the women hide their babies when a white man appears because they are afraid he may steal them or bewitch them.

2. Our kind American missionaries have opened the eyes of the people to see how good the United States means to be to them.

C. Take the Juniors on an imaginary trip to a Philippine Island village, telling about the numberless tropical trees, bamboo, banana, cocoanut and palm trees (here place the palm trees on Luzon) where chattering monkeys scamper from tree to tree. There are also great fields everywhere, sugar plantations (scatter sugar over a small part of Luzon) and rice fields (scatter rice over another small area).

1. The houses are built of bamboo, with thatched roofs, usually raised from the ground about six feet. Often very sudden and terrible whirlwinds will blow the houses down (place the hut among the palm trees). The windows are of transparent mother-of-pearl, the inner shells of a certain kind of oyster, fitted into the framework.
2. Our newest cousin: Juan.
  - a. His appearance,—brown skin, straight black hair, no shoes, no stockings, thin

trousers and a loose shirt which hangs outside, instead of being tucked in at the waist. A rattan hat, made in the shape of a cone, protects him from the sun.

- b.* His play is—fishing ; going hunting in the forest with his father ; capturing a monkey to tame ; riding around on his father's big water buffalo. He especially loves this buffalo, which is used (like a horse) to do the work on the plantations. Every few hours the big animal must have a drink and walks right down into the water with Juan on his back. Wild buffaloes are extremely dangerous and difficult to catch. Sometimes Juan goes with his father on an exciting buffalo hunt in the forests.
- c.* Juan has no school, but he learns from his father how to
- (1) Cut down bamboo trees and build a new house.
  - (2) Climb the tall cocoanut trees with their smooth trunks and get a juice, called tuba, from a cut at the very top of the tree.
3. Our Cousin's Religion.
- a.* Question : What did Magellan's Spanish sailors force the Filipinos to become ?
- b.* Explain that the priests who went to teach the people about God, did not tell the truth,—instead of telling how kind and loving God was they scared the people and tried to get money from them. The

people were absolutely forbidden to read the Bible on penalty of a large fine and punishment.

- c. Although Juan and his neighbors go to a church and pray to our God, they know nothing about Him or about Jesus as we know it, and in their hearts they fear evil spirits as the heathen do. (Illustrate this fear of evil spirits.)

*D.* Opening the Bible for our Cousins.

1. Place a copy of the Bible, previously tied with cord, on the Island of Luzon. Put the doll, Juan, beside it. Begin asking him various questions, in answer to which he should sadly shake his head. Let the Juniors suggest questions too.
  - a. "Juan, do you know what the first book in the Bible is?"
  - b. "Well, you know the Lord's Prayer, of course, don't you?"
  - c. "You have learned the Twenty-third Psalm, haven't you?"
  - d. "How about the Ten Commandments?"
  - e. "You know about Jesus, so can't you repeat the verse in which He said He wanted all the children to come to Him?" etc.
2. The leader should be familiar with her denominational work in the Philippines and at this point should tell some true stories of what the missionaries have

done; but as there aren't half enough missionaries to go around, our little Juan and all his village have not heard the good news yet. What can Juniors do to remedy this? Give!

3. Have the Juniors march around the room depositing their flags on the green islands around the bound Bible. The leader then should ask some boy who has a knife to come forward to cut the cords. Then she should ask what they would like Juan to read first in his open Bible; let them make their own suggestions. Open at the passage, read it, and leave it open before Juan.

### III. CONCLUSION.

- A.* Song—some hymn about the Bible, such as “Jesus loves me, this I know, for the Bible tells me so,” or “Praise God for the Bible,” or “I love to tell the Story.”
- B.* Prayer: that Junior boys and girls the world over may give so generously that all the Filipinos may have open Bibles and teachers to explain about God's wonderful love.

## Directions for Use of Illustrative Material

NOTE.—For cuts see pages 29, 37.

### Magellan's Ship

Fig. 16. To make a symmetrical pattern for the ship fold a piece of newspaper and draw one half of the ship (see dotted line on Fig. 17) as large as you may desire. Cut this out and then open the correct pattern, lay it on a large piece of brown cardboard, mark the outline and cut out. Fold at XX. Sew AA and BB together. At CC curve the sides of the ship out. Lay the vessel at this point on the brown cardboard and trace with a pencil the outline of the sides (outside). Cut this outline, and lay it in the ship to form a deck. Punch a hole in the deck for the mast to go through and rest in a spool underneath the deck. Tack this spool to the deck with a nail. Make the sail from a piece of paper.

### The Filipino Hut

Fig. 18. This Filipino hut is simple to make. For a pattern cut one of the sides from paper, then lay it on light brown cardboard and mark the outline four times, as in Fig. 19. Cut this out and fold on dotted lines. B is a flap to be pasted under the side it meets. Flaps marked A are to be sewed together to form an under roof. Flaps marked C are to be folded under and pasted to a floor to hold

it up in place, this floor to be made of a square piece of brown cardboard. Sew equal lengths of brown raffia to the roof to form the thatching.

#### The Filipino Boy

Fig. 20. For this Filipino doll use one of the dolls dressed as a Hindu described in Fig. 29. Redress it in a loose shirt and short trousers and make a hat shaped like a cone as follows: Make a good sized circle, cut it from A to B, move A B over to A C and sew it there. Then take equal lengths of yellow raffia and sew it down to the hat. (Fig. 21.)

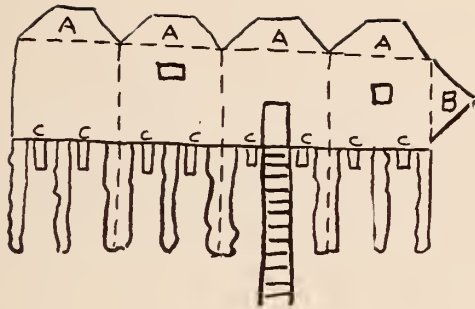


Fig. 19



Fig. 20

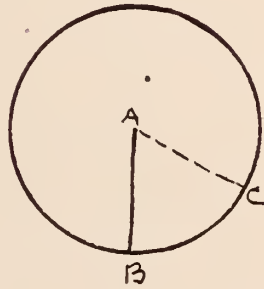


Fig. 21

## Chapter IV: Burma

### Lesson I. Little Scenes in Burma

#### I. INTRODUCTORY SUGGESTIONS FOR THE LEADER.

*A.* Something for the Boys and Girls to find out.

1. Why is Burma called the "Land of Pagodas"?
2. What beautiful jewel is found in Burma?
3. What valuable timber?
4. Why is it said that a stick, stuck in the ground in Burma, will grow?

*B.* Material. A toy aeroplane (perhaps one of the boys has one which he would be glad to bring and manipulate).

A doll in Burman dress (Fig. 23).

A strip of yellowish brown paper 18 x 3 inches. On it make some Burmese characters in black (Fig. 22).

Pictures of Adoniram Judson.

*C.* Preliminary explanations by leader.

1. Location of Burma, method of reaching the country, etc.
2. General characteristics.
  - a.* Climate. Excessive heat, making umbrellas and pith hats a necessity.



- b.* Country. Beautiful, green fields, good English roads, handsome trees and lovely bright red and yellow flowers.
- c.* Animals. Queer, little scrawny horses, big crows, water buffaloes, elephants, green parrots and beautiful blue birds.
- d.* The houses. Often only of plaster or mud, with straw roofs, if the people are poor. If wealthy, of plaster, often two stories high.
- e.* The people. Show doll, and speak of bright colors used—flowers, jewelry, etc. Faces never covered; women never shut away from sunshine and other people.

II. THE RIDE IN THE AEROPLANE—as the quickest way by which to see many interesting things.

A. The Irrawady River. There are plenty of big fields along by the river where the aeroplane can land, so a stop will be made here, and a walk taken to the edge of this beautiful river that runs through Burma from north to south for more than nine hundred miles.

- i. Describe the scene, many people in the water.
  - a.* One taking a bath.
  - b.* Some washing clothes.
  - c.* Others cleaning vegetables for dinner.
  - d.* Little children playing and swimming.

*e.* Woman with a brass jar, filling it with water, balancing it on her head, and walking away to her home.

2. Point out the fact that people are in the habit of doing all these things in the open, and are not particular about having different water for different duties.

*B.* The Monastery Library. After a ride of twenty-five miles a stop is made at Henzada, where some priests live in a dark, old monastery. The visit is made to see what a Burman library is like.

1. Call forth from children a description of an American library, with its big windows and walls lined with books.
2. Take them up a dark, winding stairway to a closed, dusty room, lighted only by one window. Make the children see a big, bare room, the walls lined with what appear to be closets with wooden doors.
3. Ask the priest where the books are, and he will open one of the big closets and take out long strips of yellowish paper, covered with queer looking black characters. Explain to the children that these are Burman books, the only kind the Burmese have, and that very few ever read them.
4. Make the point that the people do not read or know all the wonderful things found in books.

- C. The Village. Again a stop is made—this time at a village that has a very queer name, Aung Pen Lei, but a very thrilling story connected with it.
1. Describe the poor little village, the rough, winding paths for roads; the rude huts of straw often raised five or six feet above the ground on stilts; the dogs, cows, goats and hens; the dirty men, women and children.
  2. Now point out a house which can be seen a little apart from the others and surrounded by trees. It is a very small, one-room chapel or church with a thatch roof.
  3. Tell the story of how this house came to be built. Once upon a time a man left our dear United States and went to Burma to tell the people about Jesus. There was a wicked king ruling in that country. He took this man, threw him into prison, and kept him there for nine months. Finally the man escaped, and afterward lived many years in Burma. The people learned to love him, and later many gave their hearts to Jesus because of him. Now this chapel has been built right on the spot where the prison stood, and men and women go there to praise God and thank him for sending to them this man, whose name was Adoniram Judson. (Show his picture.)

*D.* The School. The last stop of the aeroplane is at Mandalay.

1. Here there is a Christian school for Burman girls. Through the open door can be seen rows and rows of little girls in bright skirts and white jackets, who look slyly at us out of the corners of their bright eyes.

2. The Lesson in English. Upon entering the room it is found that the girls are studying the English language, somewhat after this fashion. (This dialogue could well be taken by several of the boys and girls, in costume or not.)

*Teacher:* "Ma Mo, you may close the door. Mah Yu, what has Ma Mo done?"

*Mah Yu:* "Ma Mo is . . . is close the door."

*Teacher:* "That is wrong? Ma Mary, what has Ma Mo done?"

*Ma Mary:* "Ma Mo has closed the door."

*Teacher:* "That is right. You may stand in the chair. Mah Yu, what is Ma Mary doing?"

*Mah Yu:* "Ma Mary is . . . is stand chair."

*Teacher:* "No. Ma Mo, you may answer."

*Ma Mo:* "Ma Mary is stand . . . ing on the chair," etc.

3. Now the school lessons are over, and the girls stand to repeat together in their own language the Twenty-third Psalm.

They begin to sing, and, oh joy! how sweet and familiar the song they sing. The Junior Society sings:—

“I think when I read that sweet story of old,  
How Jesus came down among men,” etc.

### III. CONCLUSION.

- A. Farewell to the beautiful country of Burma.
- B. Thankfulness in the hearts of the children that some of the Burman boys and girls know that song about Jesus, who died to save them. But why were so *few* singing it? We wonder.
- C. Prayer for the boys and girls of Burma.



### Lesson II. Burman Bells

This lesson might be substituted for the foregoing one on Burma. It would form a very attractive Christmas Exercise.

#### I. SUGGESTIONS FOR THE LEADER.

- A. Material needed.
  - An image of Buddha (from Mission Rooms. It can be modelled from clay if one has a supply and is in the habit of using it).
  - A few flowers (real or artificial).
  - A piece of yellow or gold colored paper, joss sticks.
  - A doll in Burman dress (Fig. 23).

*B.* Invitations — written on the back of the Burman temple bells (Fig. 24). These could be sent or given to the Juniors. If the exercise is used at Christmas, some of these yellow bells could be used, with our own familiar red ones, to decorate the room.

*C.* A child in costume. Costume could be procured from Methodist or Baptist Mission Rooms or easily made. Use bright calico for the skirt, a strip two yards around. Do not gather or put into a band. Draw it tight in back and tuck all the fullness in the front. The jacket may be white or figured, loose, more like a short kimono. A bright colored scarf is thrown about the shoulders, the ends being uneven, and flowers are put in the hair, which is dressed high on the head.

*D.* Poems from "The Missionary Speaker" (American Baptist Foreign Missionary Society, Boston) might be introduced into the program, pp. 104, 105: "The Burman Girl's Lament," "The Burman Girl's Joy."

## II. PROGRAM.

*A.* Leader explains that the yellow temple bells of brass ring in all the temples of Burma, with a soft and gentle tinkle, calling the people to worship. What is it that they worship and how do they do it? Let us see.

*B.* A workshop in a Burman village.

1. Men are sitting upon the ground. The shop has a roof overhead and is open in front. There are blocks of wood all around.
  - a.* They chip away at the block until a head takes shape, then a neck, shoulders, arms and hands. Eyes, ears, etc., are made with the sharp knife.
  - b.* They cover it with gold leaf or white paint.
  - c.* Then they place it upright in the front of the shop for sale.
2. What have these men made? Did they make it with their hands? Ask other questions to bring out the point that the idol is of wood and made with man's hands.

*C.* A temple, where Buddha sits amid flowers and incense.

1. Notice his sitting posture, his calm expression of face.
2. Have children compare their ears with his, the lobes touch his shoulders.
3. Call attention to his fingers—all of the same length. Tell the story of how a Burman mother looks at her baby's hands, hoping that her child will be the new, promised Buddha.

*D.* The Worship of Buddha. The incidents have been actually witnessed in Burman

temples. The image of Buddha should be placed upon a table and the incense lighted before him. Have some one, unseen, ring some little tinkling bell during this part of the exercise and during the song.

1. Child in costume comes forward. The leader asks her to worship the idol by using the Burman formula: Pù Yá' Shī Kǒ'. The child kneels before the idol and offering her flowers, bows with her head to the ground. She withdraws.
  - a. Question Juniors as to the efficacy of the offering, likelihood of an answer to the prayer.
2. Same child, described as too poor to bring any other offering, comes forward to the idol with a glass of water. She throws it over him, kneels and bows her head to the ground.
  - a. Again draw from the children their opinions in regard to this kind of offering. Does the god have pity on the child because she is so poor?
3. Child with sick baby (doll) in her arms, stops to buy five rupees (\$1.50) worth of gold paper (yellow paper) and then advances to the god. She sticks the gold leaf on the hand of Buddha and kneels before him—all this in the hope that the baby will be made well.
  - a. See that the Juniors understand all her movements.



- b. Talk with them about this method of healing the sick.
- c. Does the idol pity the little, sick baby? Will he heal? *Can* he heal?

E. Song. To the music of the old hymn: "Saviour, like a Shepherd lead us," all the Juniors unite in singing the following words which have been written on the blackboard:—

Hear the Burman bells a-ringing  
In the temples where they swing,  
As they call the dark skinned children  
From their play, to idols grim.

Burman Bells

Temple Bells

Listen to their ding, dong, ding.

Saviour, dear, we pray that Burma's  
Temple bells may ring for Thee,  
And the idols be forgotten  
While the children worship Thee.

Burman Bells

Temple Bells

Ring for Jesus, loud and clear.

### III. CONCLUSION.

- A. Repeat together, God's first commandment.
- B. Prayer that the idols may be thrown away and the people worship the true God.

*Note on Burma.*

The children may be interested in the Burmese version of "Thirty days hath September," etc.,—

"Ka, kha, ga, gha, nga, Taninla  
Sa, hsa, za, zha, nya, Ainga  
Ta, tha, da dha, na, Sanay," etc.

This refers to days of the week and not to months, however, for Burmans divide their alphabet among the days of the week, and a child born on Taninla (Monday) must have a name beginning with K, G or N, and when he is old enough to go to the pagodas, the nature of the offering he carries is determined by the day of his birth, for each day is under the protection or subject to the fury of some animal, *e. g.*, the tiger rules Monday; the lion, Tuesday; the elephant, Wednesday; the rat, Thursday; the guinea pig, Friday; the dragon, Saturday; and a weird combination of bird and beast rules Sunday.



### Directions for Use of Illustrative Material

NOTE.—For cuts see page 49.

#### A Burman Book

Fig. 22. This figure gives an idea of some Burman characters, chosen at random. On your 18 x 3 strip of brown paper repeat these characters until you have filled all the space.

#### A Burman Doll

Fig. 23. A black-haired, dark-eyed doll should be used to represent the Burman girl. Pile her hair high on her head, leaving one end hanging out, as in the drawing. Decorate with an artificial flower. The skirt should be made of striped material, red or pink, sew the ends together with stripes going *around* the skirt, not up and down. Put the skirt on the doll, draw it tight in back, pinning all the fullness in the front. A loose white



Fig. 21



Fig. 23

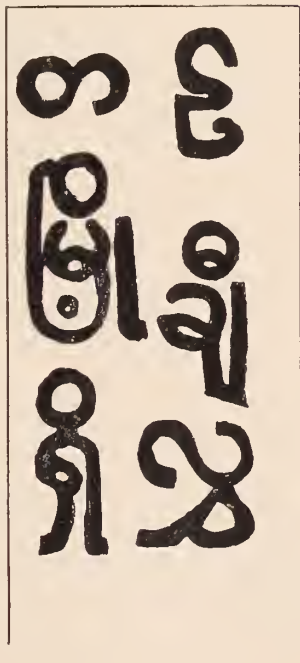


Fig. 22

jacket with flowing sleeves and a bright silk scarf thrown round the shoulders (one end should be longer than the other) will complete the costume.

#### A Burman Bell

Fig. 24. The outline of this Burman bell can be traced on thin paper and then the bells cut from yellow cardboard. On the reverse side, write an invitation to the meeting, giving time and place. If preferred, the following lines might be used:—

Please come on — next to hear  
About this yellow bell so dear  
That far away in Burma swings  
And softly, in a temple, rings.

## Chapter V: India

### Lesson I. An Elephant Ride

#### I. SUGGESTIONS FOR THE LEADER.

##### A. Something for the Boys and Girls to find out.

1. How many people live in India?
2. Who rules India?
3. What happened in 1857?
4. What was the Durbar?

##### B. Material. A set of papier-maché jungle animals, elephant, lion, etc. (Often found at Five and Ten Cent Stores.)

A poor man's hut (Fig. 26).

Rich man's house (Fig. 27).

Three dolls (Figs. 28, 29).

Model of a well, made of stones or clay.

Pictures of Pundita Ramabai.

##### C. Invitations (Fig. 25).

##### D. Introduction.

1. Give name of country and its location.
2. Describe mounting of an elephant: The elephant kneels and the passengers climb upon his back, by means of a short ladder.
3. Leader conducts the lesson as though she were the guide and points out the interesting things along the way.

## II. THE ELEPHANT RIDE.

A. The country. Call attention to the dry and parched ground, brown grass, the cloudless sky and the intense heat. Take the path through a jungle and show animals found there. Speak of large trees, heavy vines, etc.

B. A village. Suggest that all dismount and stroll up the main street.

1. Poor man's hut—use model.

2. Roadside shrine gaudily painted, with an ugly god inside.

3. Rich man's house. Call attention to zenana and dwell upon its use—the place where the women and children live.

C. The People.

1. In general—dark-skinned, with straight black hair, brown eyes.

2. The children.

a. The boys (show doll).

(1) Speak of his loose dress, his big turban, which he always wears, his bare feet, etc.

(2) Give him the name of Nursai.

b. The girls (show two dolls).

(1) The high-caste doll, Salala by name.

(a) Call attention to her dress, her jewelry, etc.

(2) The widow, Naveena by name.

(a) Always dressed in white, more or less clean.

(b) Without any jewelry—head shaved.

(3) Make clear the meaning of caste.

(a) Refer to caste mark on the forehead of Salala.

(b) Describe briefly the life of an out-cast or a widow.

(c) Explain that the people are really oppressed by these iron-bound rules of caste.

*D.* Intermission. While elephants rest, describe the life that these three children—Nursai, Salala, Naveena—lead.

1. Their homes—refer again to models.
2. Their food—curry, rice, bananas, sugar cane.

The rice is rolled into little balls and tossed into the mouth. The fingers are always washed, when the meal is finished, with water from a brass bowl.

3. Their play—the simple games of childhood—for the first few years, then the girls are forced to remain in the zenanas.
4. Their religion—the worship of idols.

*E.* Pundita Ramabai. The last stop on the elephant ride is at the home of Ramabai. Introduce her to the Juniors by means of her picture. Tell them a little of her story.

1. Her childhood (show Salala).
  - a. Her kind father.
  - b. Her education.

2. Marriage and widowhood (using Naveena to illustrate).
3. Visit to England and America.
  - a. Describe how Jesus came into her life.
4. Her work among the girls of India.
  - a. Their life at Kedgaon.
  - b. Tell about the ten wells (show model) which she has built that her fields and children may have water in the dry season. She has named them for the fruits of the Spirit. Gal. v. 22, 23.
  - c. Dwell upon the fact that many of these girls learn to love Jesus.
5. Have the children understand that Ramabai is still living and that they may think of her and pray for her.

III. CONCLUSION. A short prayer for the boys and girls of India and for Pundita Ramabai in her useful and loving work for her people and her Saviour.

### The Best She Knew

There was a little Hindu girl,  
She was about so tall (*measuring*),  
Each morning she had rice to eat,  
But didn't eat it all.

O no! she took a little out,  
About so much, I think (*holding out hand*),  
And gave it to a wooden god  
That couldn't eat nor drink.



She laid it down before his face,  
 And said a little prayer (*clasping hands*);  
 The idol could not see nor hear,  
 For her he did not care.

She did the very best she knew,  
 'Twas what her mother taught her;  
 She thought the idol old and grim  
 Could help her little daughter.

I want that little Hindu girl  
 To love our Lord in glory (*looking up*),  
 And I'll do all I can to help  
 Send her "the old, old story."

—From *The Missionary Speaker*.

### "Jesus Loves Me"

(In Telugu)

Yesu nan-nu prè-mis-tu  
 Tan-na Yod-da pil-che-nu.  
 Dan-ni Sat-ya Véda-mu  
 Na-ku by-lu-par-tsu-nu.

Chorus:

Yesu prè-min-tsu-nu;  
 Nan-nu prè-min-tsu-nu.  
 Nin-nu prè-min-tsu-nu;  
 Ma-Véda chep-pe-nu.



## Lesson II. What the Gospel Story Can Do

### I. SUGGESTIONS FOR THE LEADER.

#### A. Preparations.

1. An idol on a little stand with incense burning before it.
2. Two girls in costume. For the first girl six yards of yellow or pink cheese cloth

for a sari, a bright colored, short sleeved jacket, rings, bracelets, chains, earrings, a nose ring (a bead fastened at her nose with a bit of court plaster), a conspicuous caste mark on her forehead (made with colored chalk), and rings, a bell or something on her ankle that will tinkle. For second child, *a widow*, six yards of white cheese cloth, a white waist. Sari should be kept over her head as her head is supposed to be shaved. No ornaments of any kind. Flowers or a wreath for each child.

3. Rehearsal—fifteen minutes is all that is needed to make this exercise pass off smoothly. The two girls will very quickly catch the idea which the leader wishes to bring out.

## II. DIALOGUE.

- A. The two girls enter, with sad, sober faces, walk up to the idol, offer their flowers, and bow themselves to the ground before it. They turn and salaam to the audience (place right hand to the forehead, repeating the word “salaam”).
- B. The leader calls attention to their clothes, jewels, caste marks, etc. She asks if they understand English and they shake their heads. She invites them to be seated and offers them chairs, but they sit down on the floor.

C. To emphasize the influence of caste, the leader asks the first girl, by means of signs, to hand a book to the widow. The girl throws it at the feet of the widow. The widow is made to sit on the floor, as though sick by the roadside. The first girl passes by, with cold, proud expression on her face. The leader turns to the children of the audience and asks: "What can be done with these Hindu children who bow down to idols and who have no love for each other?" A Junior suggests that they be sent to school.

D. The two girls are led from the room and the leader describes a mission school. (She will find plenty of material in the literature of her own denominational Mission Board.) The girls return with bright, happy faces, needless jewelry and caste marks having been removed. Again they salaam. The Juniors respond.

E. Conversation between leader and two girls.

*Leader:* "Do you speak English, now?"

*Girls:* "Yes, we do."

*Leader:* "Can you write?"

The first girl takes a crayon and writes on the blackboard: "God is love."

*Leader:* "Can you read?" and hands the girl a Bible.

*Girl* reads: "Suffer little children to come unto Me for of such is the Kingdom of Heaven."

*Leader* then repeats part of exercise under C, in regard to influence of caste. The first girl now gives the book into the hands of the second. She puts her arm around the girl, sick by the roadside, and helps her to rise.

*Leader*: "You love each other then?"

*Girls* clasp hands.

*Leader*: "Whom else have you learned to love?"

*Girls*: "Jesus."

*Leader*: "Why?"

*Girls*: "Because He died to save us."

*Leader*: "Can you not sing for us—something you learned at the Mission School?"

*Girls* with hands clasped sing in English or Telugu (p. 55),—

"Jesus loves me, this I know  
For the Bible tells me so."

III. A MARCH is played on the piano and the members of the Society form in line. As they pass one of their number holding a basket, they drop in their envelopes.

IV. CONCLUSION. Prayer that the love of Jesus Christ may work its wonderful transformation in the lives of all the boys and girls of India.

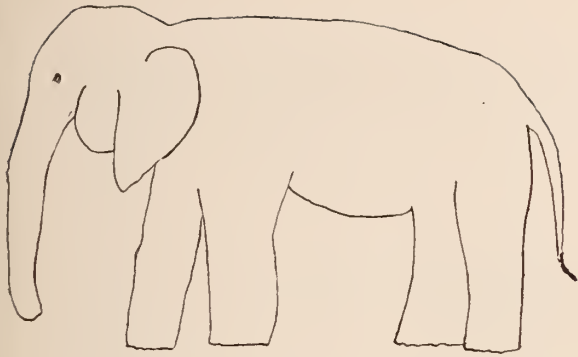


Fig. 25



Fig. 28



Fig. 29

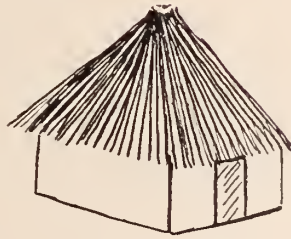


Fig. 26

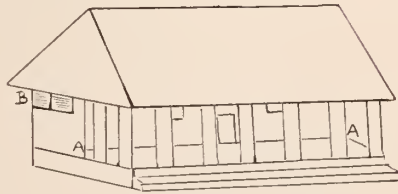


Fig. 27

### Directions for Use of Illustrative Material

NOTE.—For cuts see page 59.

#### An Indian Elephant

Fig. 25. Trace outline on thin paper and then cut elephants from gray cardboard.

On one side write:—

Good for one continuous ride  
Upon my back, so true and tried  
Thro' Indian fields and jungles, too,  
Where I, with many friends abide.

#### The Poor Man's Hut

Fig 26. To make the poor man's hut, take a box that is almost square, cut a doorway, and then lay gray moulding clay on the box, pressing it flat. A foundation overhanging roof may be shaped from cardboard somewhat as roof for Japanese house was made (see Fig. 3). On this roof sew brown raffia, cut in equal lengths—this makes a very realistic thatched roof. Put a goat and some little clay bowls in the house.

#### The Rich Man's House

Fig. 27. Make the high-caste man's house out of a white shoe box; cut the veranda pillars along one side; at A A, half way across the inside of the box put in a partition wall, with doors and windows. At the back, B, paint the zenana windows where the women are confined behind the closed

shutters. The roof should be shaped from terra cotta colored cardboard. (For pattern see Fig. 3). Place palm trees (see Fig. 4) and artificial flowers in spools around the house.

#### Hindu Dolls

Figs. 28, 29. American Indian rag dolls may be bought (three if possible) and redressed to represent Hindus.

The high-caste girl doll should wear a tight-fitting jacket of some bright color, many jewels and gay necklaces (fasten a few gorgeous beads to her nose for a nose ring!), and a little invisible belt in which the skirt effect of the sari may be tucked. Make the sari as follows: take a long piece of bright material (cheesecloth is best), lay over half of it in plaits, tuck these plaits inside the belt to form the skirt. Pass the remaining length of the sari over the left shoulder and either under or over the right shoulder, where it may either hang free or be brought up over the head as in Fig. 28.

The widow, or out-caste doll, should wear a white sari only, no jacket, no jewels, no hair.

The Hindu boy doll should wear a white turban, a tight jacket and loose draped trousers—both the jacket and trousers being bright colored.

## Chapter VI: Black Diamonds in Africa

### I. PRELIMINARY WORK.

*A.* Something for the boys and girls to find out.

1. Where the principal diamond mines are?
2. What makes a diamond so valuable?
3. How are diamonds mined?
4. What is the "face" of a diamond?

*B.* Material the leader will need.

1. African huts (see Fig. 30).
2. Palm trees (see Fig. 4).
3. Toy lions (Five and Ten Cent Store).
4. Fetishes (a small feather tied to a string; also a wooden idol).
5. Black dolls (Five and Ten Cent Store).
6. Shells. To represent cowry shells, the African money.
7. Outline maps of Africa cut from black cardboard (Fig. 32).
8. Picture of David Livingstone.
9. Tom-tom—a round wooden box, the open end covered with a piece of oiled paper.
10. Kotla—a pile of stones or pebbles, charred matches and small piece of flame-colored paper.

### II. INTRODUCTION.

Question the Juniors about their "finds," then show a diamond, and ask what makes it



so beautiful. Because it shines; it reflects the light; it gleams with all the colors of the rainbow; it is gay and bright, etc. When the diamond was dug up, however, it was covered with an opaque crust, dingy and dull and unlovely, and it was only as the miner removed the disfiguring layers that little by little the "faces" thus exposed caught the light and became brilliant.

Tell the Juniors that your story is about a miner, who found some "black" diamonds in Africa, jewels so unlovely that the world thought he was crazy to risk his life to obtain them, encrusted as they were with sin and fear and wickedness; but after he had removed the crust, their "faces" glowed with the reflected brightness of the Light of the World, and they became as precious as any jewels God has!

### III. THE BLACK DIAMONDS AT HOME.

#### A. An African kraal or village.

1. Place a large sheet of green paper on the table; on this lay the thatched huts, the palm trees, the kotla or communal cooking place. Around this build a wall of either twigs or blocks.
2. Amplify the details of village life. That these kraals are built in clearings in the

jungle forest, where monkeys and poisonous snakes and wild beasts live,—the village wall is a protection against these. The chief lives in the hut nearest the kotla, where the men of the tribe gather for a “palaver” after a hunt or a battle; the women work in the fields, planting and reaping; etc.

*B.* The Black Diamonds themselves.

Show the dolls. Explain that they need few clothes because their home is very near the Equator. The men daub their bodies with paint and braid their hair in fantastic fashion; the women wear all the jewelry they can get—anklets, nose rings, earrings, lip rings, great copper rings around their necks. One thing they all wear—a queer-looking object tied to a string and hung around their necks (sometimes a stick, a pebble, a bone, a claw, a feather); what can it be?

*C.* Their religion.

1. This religion is really a superstition, a fear of evil spirits in the air, wind, water or trees,—spirits which will wreak harm, every ripple of water or rustle of leaves may presage evil. (Have one of the dolls start on a trip into the jungle; a bird sings, the doll trembles, clutches at the fetish, and then walks on.)
2. The only safeguards against these spirits

are the fetishes—the charms worn around their necks, which have been blessed by the witch doctor. The Family Fetish is an idol, fantastically carved, which wards off evil from the hut. Offerings and prayer are made to the idol, but the wily old witch doctor is usually sly enough to sneak off with the offerings!

3. This witch doctor is the most important man in the village, except the chief. He lives in a hut apart from everyone else; he is solemn and mysterious, and chants awe-inspiring words. He has three functions:
  - a.* Rain Maker. When there is no rain he receives an offering of an ox or a goat, which he sacrifices, afterwards burying the bones. Rain is expected to fall at once. Sometimes it does! When it fails to come, he can always plead that evil spirits were too malignant.
  - b.* Priest. As such, he blesses the fetishes, and wears queer little packages tied to rings all over his body, which are supposed to possess the power of working miracles.
  - c.* Medicine Man. Sometimes he will give herbs to the sick, but as the Africans believe that sickness is possession by evil spirits, which have entered the sick person because some one has bewitched him or her, the safest cure is to call the witch

doctor to find the perpetrator of the deed. He dashes up, wearing a hideous costume; he dances wildly around; he foams at the mouth; he and everyone else get into a terrible frenzy, in the midst of which he "smells out" the victim, who is made to go through some ordeal, such as drinking deadly poison, plunging hands into boiling water, picking up blazing wood. If the victim comes through the ordeal unharmed, he or she is innocent, otherwise death by dreadful torture is inevitable.

#### *D. Slavery.*

Almost everyone in the African kraal owns slaves, even slaves own slaves. The masters treat their slaves like animals, using them cruelly, selling them in exchange for anything they want. Sometimes traders descend upon a village, burn it, capture all the people, chain them together with heavy irons and lead them away to sell. Cowry shells are used for money, but if a man has no shells and wants to buy a few beads, he sells his daughter in exchange.

#### *E. Summing up.*

1. Question the Juniors about what has encrusted these Black Diamonds:
  - a. Ignorance of their own value—otherwise they would not sell or make slaves of each other.

- b.* Ignorance of the world—otherwise they would not fear the air, water, etc.
- 2. What kind of work will the miner have? Easy or hard? Why? Will it pay?
- 3. Show black map of Africa and give the three reasons why it is black:
  - a.* Unexplored. Africa, until the nineteenth century, was the one continent whose vast interior was geographically unknown. Amplify: Desert of Sahara known, Egypt, etc., also Southern Africa, Cape of Good Hope, but no white man had ever penetrated the dangerous depths of the jungle forests.
  - b.* Dark people. Africa is the one continent whose population is composed almost entirely of dark-skinned peoples.
  - c.* Religion. Africa is the one continent whose native religion is with sacred writings,—“the blackness of darkness” indeed!

#### IV. THE MINERS.

- A.* The story of the first Black Diamond Miner, David Livingstone.
  - 1. Boyhood. Any encyclopedia or short form of Livingstone's life will give stories of interest to the Juniors, showing how the little Scotch boy of Blantyre, Scotland, although he lived in a poor tenement and had to work all day in a factory and go to school at night, was yet being trained

by God-fearing and God-loving parents into a youth eager to be of service to God. Tell how he heard Dr. Moffat, of Africa, speak of standing on a hill near his African home, where he could see the smoke of a thousand villages where no missionary had ever been, and beyond them, thousands more without a knowledge of Christ. These godless villages were Livingstone's call to Africa.

2. David Livingstone in Africa: His Discoveries. After a six-months' journey in a sailing vessel he reached Africa and went to Kuruman (see map), Dr. Moffat's home, studied the language and then set out to visit those thousand villages which had never heard of Christ.
  - a. What Livingstone considers his greatest work.
    - (1) Helping the people in the villages.
      - (a) Invariably as he approached a village a tom-tom would sound wildly (illustrate), and the men of the tribe with spears in their hands would march fiercely out to meet this first white man they had ever seen. Livingstone usually offered them presents--gay beads or gaudy handkerchiefs, and after winning them over he would settle down to help them.
      - (b) This help took various forms: once he went with the warriors to fight

some lions that were working havoc with the village cattle, one of the lions sprang on him, crushed his arm and crippled it. Another time, in a village of the "tribe of the Alligator," a dreadful drought caused all the crops to shrivel and die, the rivers also dried up and the witch doctor could not "make rain." Livingstone taught them to build a canal; and then, that supply being exhausted, he set out on a long journey, sometimes traveling in an ox wagon, sometimes in a hammock carried by the black men, sometimes in canoes on the Zambesi River—to find a home for these devoted men.

(2) Gaining their love; leading them to God.

(3) Helping to abolish slavery, by buying a boat to carry merchandise across the lakes so that slaves would no longer be needed, and also by opening trading centers.

*b.* What the world considered Livingstone's greatest work: his geographical discoveries in the interior of Africa—Victoria Falls, etc. (Explain.)

#### *B.* Other Miners.

[Send to your own Board for stories of your denominational work.]

## V. CONCLUSION.

- A. What can we do to help the Black Diamonds? Distribute small black outlines of Africa each with an envelope attached (see Fig. 32, p. 71). Actual diamonds vary in price from \$1 up to thousands of dollars; if we can afford to pay so much for finery to decorate ourselves, how many black diamonds can the Juniors afford to add to Jesus' jewels? (The envelopes should be returned full at the next meeting.)
- B. Song: "When He cometh, when He cometh to make up his jewels."
- C. Prayer: that the "faces" of all the little black diamonds may be turned toward Jesus; that the miner-missionaries may be strong and helpful; that more boys may have a vision of the thousands of villages without Christ.

**Directions for Use of Illustrative Material**

NOTE.—For cuts see page 71.

**The African Hut**

Fig. 30. For this little round hut cut out a straight piece of cardboard (see Fig. 31) as long as you desire. Make it into a circle by lapping and pasting one end over another. Cut a round doorway. Cover the whole wall with moulding clay,





Fig. 30



Fig. 31



Fig. 32

pressed flat. Points A are to be glued to the roof, which should be made as follows: make the under roof cone-shaped (in the same manner as for Filipino boy's hat, see Fig. 21) to which equal lengths of brown raffia should be sewed.

#### The African Offering Envelope

Fig. 32. Cut from black cardboard and paste a white envelope at the top.

## Chapter VII: Special Programs

### Jesus, the Light of the World

*(Especially appropriate for Easter Sunday)*

A. PURPOSE—To impress upon the minds of the children that to Jesus Christ, we owe all that we count dearest and most precious in life. Even with a limited supply of objects, the contrast in the lesson can be made very vivid. If all the objects suggested, cannot be obtained, others may be substituted and some might be omitted. In a child's collection of toys much entirely appropriate material may be found. The active imaginations of the children will be of great assistance, especially if the material is not all that could be desired.

### B. MATERIAL.

I. Invitations—to be given out the Sunday previous:—

DEAR ———:—

We are going to have the loveliest Easter Exercises on Sunday (date), at twelve o'clock, to which we hope you and your mother can surely come. Won't you see how many quarters and dimes and nickels (and dollars, too) you can pack into this envelope?

Lovingly,

— —

- II. Offering envelopes. With invitation give a little plain envelope or one on which has been written or printed :—

A little <sup>boy</sup> girl from a far-away shore  
 Urges you please, to give more and more.  
 So bring this back Easter with money inside  
 To help tell the gospel o'er all the world wide.

- III. A large table covered with dark green cloth to represent grass and divided through the center, by a wall built of blocks.

- IV. Remaining material given under program.

#### C. PROGRAM.

- I. The heathen village.

1. Explain to the children that, on one side of the wall, a village is to be built.
2. Have children watch as the following objects are placed on the table, the teacher explaining them as she works :—
  - a. Heavy brown paper or blotting paper cut to represent winding, irregular paths.
  - b. Trees—sprays of leaves stuck into empty spools which have been stained a dark color. A mass of leaves at one place to represent the jungle.
  - c. A mud hut with thatched roof (see Fig. 26).
  - d. Animals (pictures cut from magazines mounted on cardboard and cut out will serve—bend two legs outward and two

legs inward to enable the animals to stand). Place goat in the house, cow near by, lion, etc., in the jungle.

*e.* Temple (see Fig. 8).

*f.* Idol (any one of those used in previous lessons will do). Place it in the temple and burn incense (joss sticks) before it.

*g.* A few bright streamers tied to tree near the house, to keep the evil spirits away.

*h.* Dolls—of other lessons.

(1) One with face covered.

(2) An Indian (Hindu) man doll.

(3) One or two naked dolls to represent Africans.

3. Show, with dolls, how man walks to the temple, wife following. They prostrate themselves before the idol. Another doll lies under a tree, ill, and nobody takes care of it. The man doll eats his dinner out of a little bowl and his wife waits until he finishes, then eats what is left. Make all of these points clearly so that children understand.

4. Ask the children if they would like to live in this village. Nobody wants to. When pressed for reasons they will tell you that they do not like the home life, the idol, etc.

II. The Christian village. Explain that as nobody wishes to live in the heathen village, another one will be built on the other side of the wall.

1. With explanations, place the following:—



is like a bright light in a very dark room. Repeat to the children and have them learn, John viii. 12.

“I am the light of the world; he that followeth Me shall not walk in darkness but shall have the light of life.”

IV. Offering. Place basket or box in the heathen village and have children march up and place envelope in it.

V. Prayer: of thanksgiving for Jesus Christ and of desire to help all those who do not yet know about him.



### Directions for Use of Illustrative Material

NOTE.—For cuts see page 79.

#### The Christian Church

Fig. 33. Make this church from gray cardboard and paste to a box so it will stand. Cut the door so it will swing out and in. The rose-window should be colored.

#### The American Home

Fig. 34. Cut from cardboard, color blinds green, roof red. Paste to a box so that it will stand alone.

### “Hospital” Party

The Denominational Boards are continually receiving lists of hospital supply needs from medical missionaries, as such high prices must be paid for these supplies in the Far East. One society or school might not be able to give enough to fill a box, but they could get a few dollars' worth, and this, sent on to your Board Rooms and added to other supplies will be a real help. Home-made rolled bandages are also extremely useful, and it might be possible to have the girls cut bandages and the boys roll them. Five dollars will buy a large number of supplies,—seventy-five assorted rolls of Red Cross bandages, several large rolls of absorbent cotton and gauze. Besides this, jars of white vaseline come at ten cents apiece and small packages of absorbent cotton in convenient sizes at five and also at ten cents. There is no reason why the children should not work for the money to buy the articles which you suggest to them.

The day of the party, have several girls dressed as trained nurses, in aprons and caps, and several of the boys as doctors with thermometers and medicine cases. There should also be children dressed in costume,—one from India, one from China, one from Korea, one from Japan and a nurse to tell the story of an absent African (see p. 65 for African customs).

Have all the doctors sit around a table, looking very grave and serious, and the nurses stand near by. One of the doctors will then arise and say



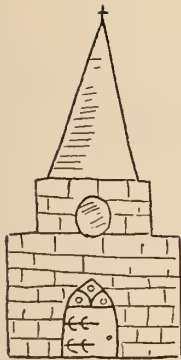


Fig. 33



Fig. 34



Fig. 36



Fig. 35

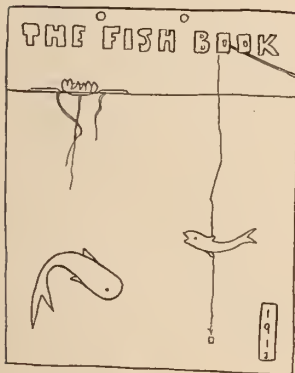


Fig. 37

DESIGN FOR COVER

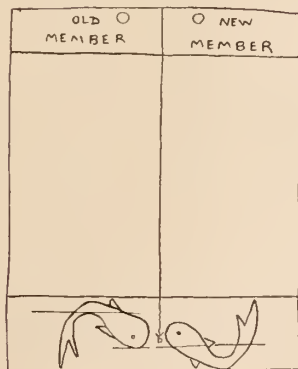


Fig. 38

SUGGESTION FOR INSIDE  
PAGE

that a very unfair distribution of medical aid in the world has come to his notice, and one of the nurses will bring to him a chart which reads :—

*New York City* (proper).

3,500 physicians for 1,500,000 persons.

1 physician for every 500 persons.

*United States.*

225,000 physicians for 90,000,000 persons.

1 physician for every 400 persons.

*Non-Christian World.*

800 physicians for 1,000,000,000 persons.

1 physician for every 1,250,000 persons.

The doctor will then ask them how much one physician can do for one million persons and all the doctors will shake their heads sadly! Then another doctor says he would like to see some of the people from heathen lands, to see how they get along without physicians, so one of the nurses is dispatched to India, leaves the room and returns bringing the Hindu girl, who will tell some of these facts in her own words: "In India people earn so little money that they are nearly always hungry when they lie down at night. Two cents a day is not much for a whole family to live on! This hunger makes them weak and often sick, too, because they drink bad water; for in one pool people will bathe their bodies, wash their clothes, rinse their dishes and vegetables and drink the water. When they have bad fevers, and are burning hot

and delirious, instead of keeping the sick person cool and quiet, fanning the flies away, etc., the family calls in all the neighbors, who bring tin pans and drums, and all night long they yell and beat the drums around the sick person. Why do they do this? Because they believe it is an evil spirit that makes the man or woman so ill and they want to scare it out."

The doctors should all shake their heads again in a very sad way, and one of them should say that they need doctors in India badly, very badly indeed.

Then another nurse is sent to China, leaves the room, returning with a Chinese boy, who, in his own words, will tell these facts: "In China, when a man has a pain in his legs he goes to a square where there is a big brass mule, and he rubs his sore leg against a leg of the mule, hoping the pain will leave his leg and go into that of the mule. Or if he has a sore eye, he will rub his eye against the mule's eye, etc." (If you care to have a longer talk consult "Murdered Millions," published for fifteen cents by the Medical Missionary Record, 118 East 45th Street, New York City.)

The Korean child will tell how people in his or her land suffer from cholera, which, they think, is an evil spirit or wind in the body, and the only way to cure it is to put very long needles into the body to let the spirit out! They also put up big, glaring, ugly pictures to scare away the evil cholera spirits.

In Japan they go to the temple and buy a piece

of paper with a prayer for the recovery of the sick written on it, they put the paper in their mouths, chew it until it is a little wet wad and then throw it at the big stone idol. If the paper sticks to the idol, they believe the idol will answer the prayer and the sick person recover.

The African customs will be found on page 65.

The leader will then tell in a few words what a beautiful work the medical missionary is doing, healing these sick people and telling them about Jesus, too. After this the children should bring forward their gifts and the leader tell who is to receive them. Then bandages may be cut and rolled and refreshments served by the nurses. Each child should receive a little pill bottle full of small, round, colored candies from the doctor's medicine case.



### “Missionary Shower”

#### A. Invitations or Poster.

Make a drawing of an open umbrella (advertisements will be useful here), color the umbrella black and underneath it print the following:—

Rain or shine  
You are cordially invited  
to a  
Missionary Shower  
to which you are requested to bring  
(mention article desired, also time, and place).

*B.* Articles Missionaries Need.

Pencils, erasers, rubber bands, pens, crayons, post cards (used and unused), all kinds of pins, thread, thimbles, scissors, guest towels, etc. [The Rooms can give you fuller needs.]

*C.* For the Party.

Tie a big umbrella to the back of a chair, and fasten a gift (wrapped up) to each of the points of the umbrella. Perhaps some one could sing that pretty little spring song, "It is not raining rain to me, it's raining violets." After the song have first a boy and then a girl sit in the chair under the umbrella and reach up to guess by the "feel" what a parcel contains. The formula should be: "It is not raining rain to me, it's raining . . . ." (mentions guess). Then opens package to see if the guess was correct. After every boy and girl has had a turn at guessing, let them sit around you on the floor as you sit under the umbrella and tell them about the missionary to whom the presents are going.

Close by singing: "There shall be showers of blessings."

## “Doll Shower”

or

### “The-Old-Woman-Who-Lived-in-a-Shoe-Party”

- A.* Girls' work before the party—to dress as many dolls as you are able to provide. Have each doll dressed in simple wash clothes that will button and unbutton.
- B.* Boys' work before the party—to buy toys such as may be found at a Five and Ten Cent Store,—sail boats, tops, wagons, marbles, slates, etc.
- C.* Invitations to the Party.

These should be cut in the form of shoes, out of manila cardboard (see Fig. 36), on the back of which write:—

There was an old woman who lived in this shoe  
I don't see her children around, though, do you?  
But come to the party we're going to give,  
And then you will see them as sure as you live!

(Date of party.)

(Place.)

*D.* The Party Itself.

Make a giant shoe by covering a clothes basket with gray or tan lining material; make a huge buckle. In this shoe have one of the girls sit, dressed as the “Old Woman,” in shawl, apron, cap, mitts, etc. Have the dolls hanging over the edge of the shoe, with the toys interspersed. The Juniors should vote on the various excellencies of the dolls, after which let the

“Old Woman” tell them where their gifts are going, telling a Christmas story—see Christmas numbers of “Everyland,” 1910 and 1911.

Fig. 36: a pattern of the “shoe invitations.” Each shoe should be at least four inches long and about two and a half inches high.

NOTE.—To reach the Far East by Christmas, boxes should be shipped the last of July.



### “A Fish Party”

(To follow a contest of sides to win new members.)

- A. Divide the members into two groups of Fishermen—the Blue Fishers and the Gold Fishers. Distribute to each side fishes cut from blue and yellow cardboard, on which they are to write the names of the new “fish” they have caught.
- B. The losing side should assist you in arranging for the party. Send out invitations written on cardboard fishes:—

All we fishers, both gold and blue,  
 Hope that you surely will be on view  
 At a party we're giving at our Fish Pond,  
 A place of which we're all so fond!

(Place.)

(Date.)

- C. Various ideas for the party suggest themselves.
1. Short talk to new “fishes,” telling them why they were caught, etc.

2. Tell about Fish Day in Japan, really called Boys' Day, May 5th of every year, when great fish balloons are displayed outside every house where there is one or more sons. Make some of these fishes, and tell more about boys in Japan.
3. Have a fish pond in one corner, surrounded by a screen; let the children fish with a rod for such "bites" (wrapped in green tissue paper), as a stick of candy, a few peanuts, etc. The Five and Ten Cent Store will offer many good suggestions. The attraction will lie in unwrapping the mysterious "bite"!



### The Fish Book

An attractive book may be made by putting heavy sheets of manila paper, 9 x 12, between heavy boards of a deep yellow cardboard, fastened together by ribbons or rings. For designs for cover and pages see Figures 37 and 38. Some explanation of the name might be put on the first page, as:—

When I was very little I used to sit and wish  
 That I was big like Father and could only catch a fish,  
 But now that I am older I have a better plan,  
 I shall "catch" for our society every child I can!  
 This kind of fish can be my friends—  
 Real fish serve only carnal ends!  
 I hope that I shall have a catch  
 That every member'll try to match.

Keep the book on a table with pen and ink for the children to sign.



## Chapter VIII: Posters, Invitations and Mite Boxes

### Making Posters and Invitations

Never say you "simply can't," until you try! Even your queer-looking results will arouse interest among the Juniors who are far from critical, and if you try long enough you will become positively fascinated at your latent abilities and will never regret either time or efforts. Everyone knows that the two chief joys of a "Party" lie in receiving a mysterious invitation suggestive of what is to happen, and then in returning home the proud possessor of some little souvenir! Make use of this knowledge in winning and holding your boys and girls.

A search through magazine advertisements, book catalogues (which any bookseller will gladly furnish gratis), time tables issued by Railroads and Ocean Steamship Companies (especially the Pacific routes) and circus announcements (these are *invaluable!* The gorgeous animals are just what you need for your Indian and African jungles), will bring to light much material which you can use both for posters and for lessons.

Colored cardboard of all shades is much more attractive to boys and girls than white, and the price is the same. A gay little card plus a quaint little drawing, plus a jingle will catch their eyes

and hearts invariably, no matter if the drawing is not flawless or the jingle well-rhymed!

Make all the lines of your drawings as simple as possible—in this way each line counts and has its own meaning. The following invitations (also posters, as you like) are simply suggestive; any of the drawings given in the lessons could be adapted to your needs, *e. g.*, you could make charming Japanese invitations by cutting out some Japanese houses from cardboard, or big black Korean hats cut from cardboard for Korea, etc.



### A Guest Book

Figs. 39, 40. It is a good idea to have a record of attendance at your meetings, and if this is kept by the children themselves, it may prove an incentive to continued coming. An attractive guest book can be made of heavy sheets of manila paper, 9 x 12, put between heavy boards of a deep yellow cardboard, fastened together by ribbons or rings. One page will probably be large enough to receive the names of twenty-five children. To make each page attractive, a simple drawing illustrative of the subject of the meeting may be placed along one side of the sheet, and painted in colors harmonizing with the tone of the manila paper.

Have the book on a table by the door, together with pen and ink and blotter, and request each child to sign before he leaves.

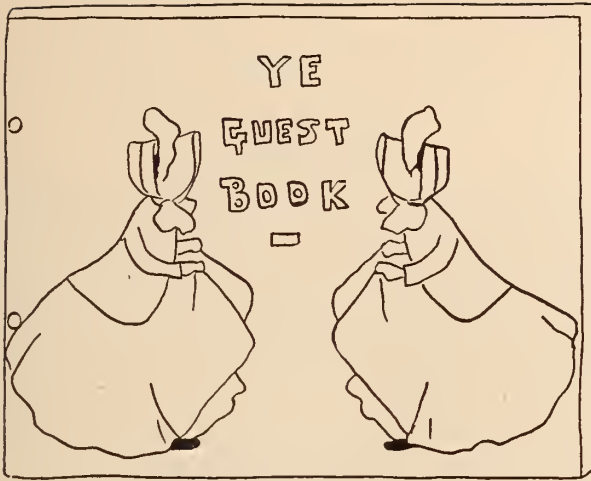


Fig. 39

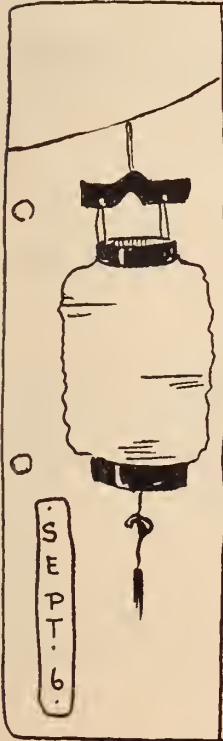
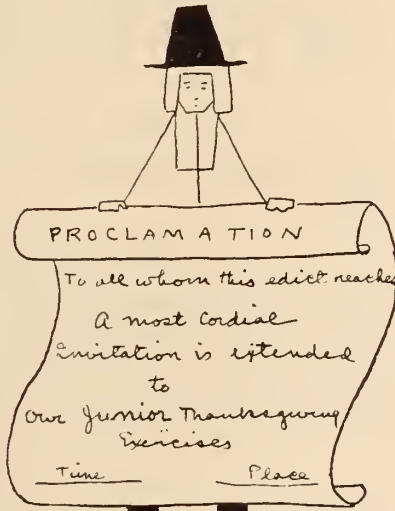


Fig. 40



INVITATION TO A  
THANKSGIVING EXERCISE

## Mite Boxes

If your Board issues no mite boxes which are adaptable to your needs, very attractive ones may be made on the order of the new candy box favors sold in such stores as Huyler's, made by pasting two similar figures on either side of a small narrow box. You can procure as many dozen of boxes as you may need from a box factory (or from stores), cut a coin-hole at the top, paste on the figures, and the box is ready! The following suggestions are given, but pagodas, figures in costume, houses, flags, etc., are all good. Use very heavy white cardboard.

Also, coin envelopes glued to one side of figures, temples, etc. (as in lesson on Africa), are attractive and individual to the country studied.

### Chinese Mite Box

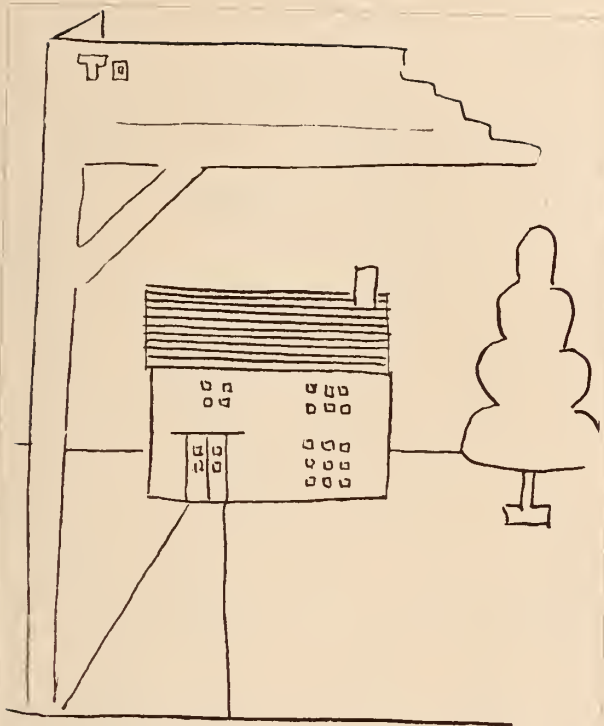
Color the gown bright blue, the face yellowish-pink.

### Lantern Mite Box

Color the lanterns in different gay colors. When these are collected they may be strung on heavy cords around the room, like real lanterns,—in their own way they will send out the light!

### Easter Mite Box

This lily box would be most appropriate for an Easter offering. Color the leaves and base green.



If the little Road says "Go"  
When the little House says "Stay."  
Then what you've got to do, you know,  
Is to walk right straight away

To  
(place)

(date)

(hour)



If you aren't there  
There'll be a vacant chair

On

\_\_\_\_\_

(date)

\_\_\_\_\_

(place)



Tie a ribbon round your thumb,  
So you won't forget to come

On

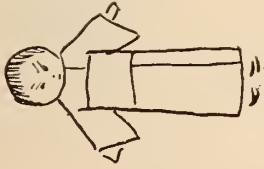
\_\_\_\_\_

(date)

\_\_\_\_\_

(place)

NOTE.—Insert a piece of baby  
ribbon through slits in the invita-  
tion card!



This small fellow from far Japan  
Invites you to come if you possibly can

To

(place)

On

(date)



This is an idol forbidding and grim

Do come on \_\_\_\_\_ day to hear about him.

M  
A  
R  
C  
H  
!



It is to go out in the <sup>mid</sup> month of March -  
The drizzle and the wind are so bad for  
the stars!  
Get bundle up warm in your relation  
and heat  
The walk to the meeting will do you good!  
<sup>much</sup>

A  
P  
R  
I  
L  
?



Jefferson-Billy all in yellow,  
Dressed with a great big green umbrella,  
Set out for the meeting although it  
looked dark -  
So anxious was she to the speaker  
to bark!

D  
A  
T  
E



D  
A  
T  
E

"There is the name on her back here -  
Straight to the missionary meeting, of course!"

IT IS THE HOBBY  
OF THE

\_\_\_\_\_ SOCIETY

TO WANT EVERY GIRL TO  
BE AT THE MEETING  
ON \_\_\_\_\_!



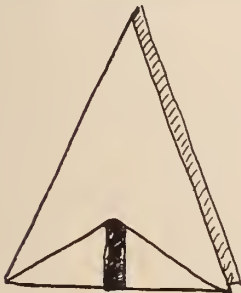
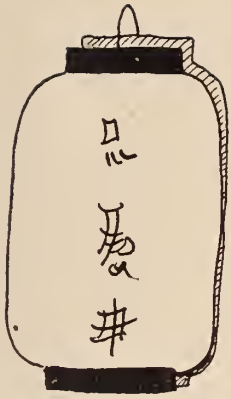
This cup of tea in the Japanese style  
Will repay you for walking full many a mile  
To

\_\_\_\_\_ (place)

On

\_\_\_\_\_ (date)





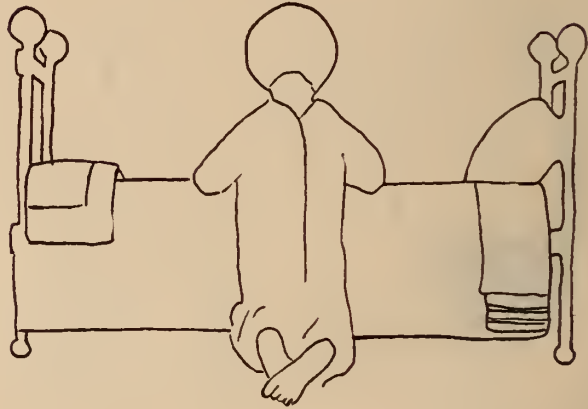
## A Buddha Box

This Buddha is the Burman mite box. On the side of the box could be written :—

This dreadful old idol so ugly and grim  
Is Buddha—aren't you afraid of him?  
Do fill up this box with very great speed  
For our loving Jesus the Burmans all need.

## Christmas Tree Mite Box

Color the tree green and the trunk brown.



*Finis*



# TURKEY

## A STUDY FOR JUNIORS

---

---

BY

MARY PRESTON

Anticipating the need of a study-book for the older Juniors the Central Committee has asked Miss Preston to prepare this study on

### TURKEY

where the American Board has a remarkable record of missionary work.

Since all the world is wondering about conditions in Turkey to-day it will be of great interest to Juniors and Leaders to take up the Study this year.

PRICE, Paper - - - 25 CENTS

ORDER FROM YOUR OWN MISSION BOARD

(行發日十回一月每) 可認物便郵種三第日一月七年八十三治明

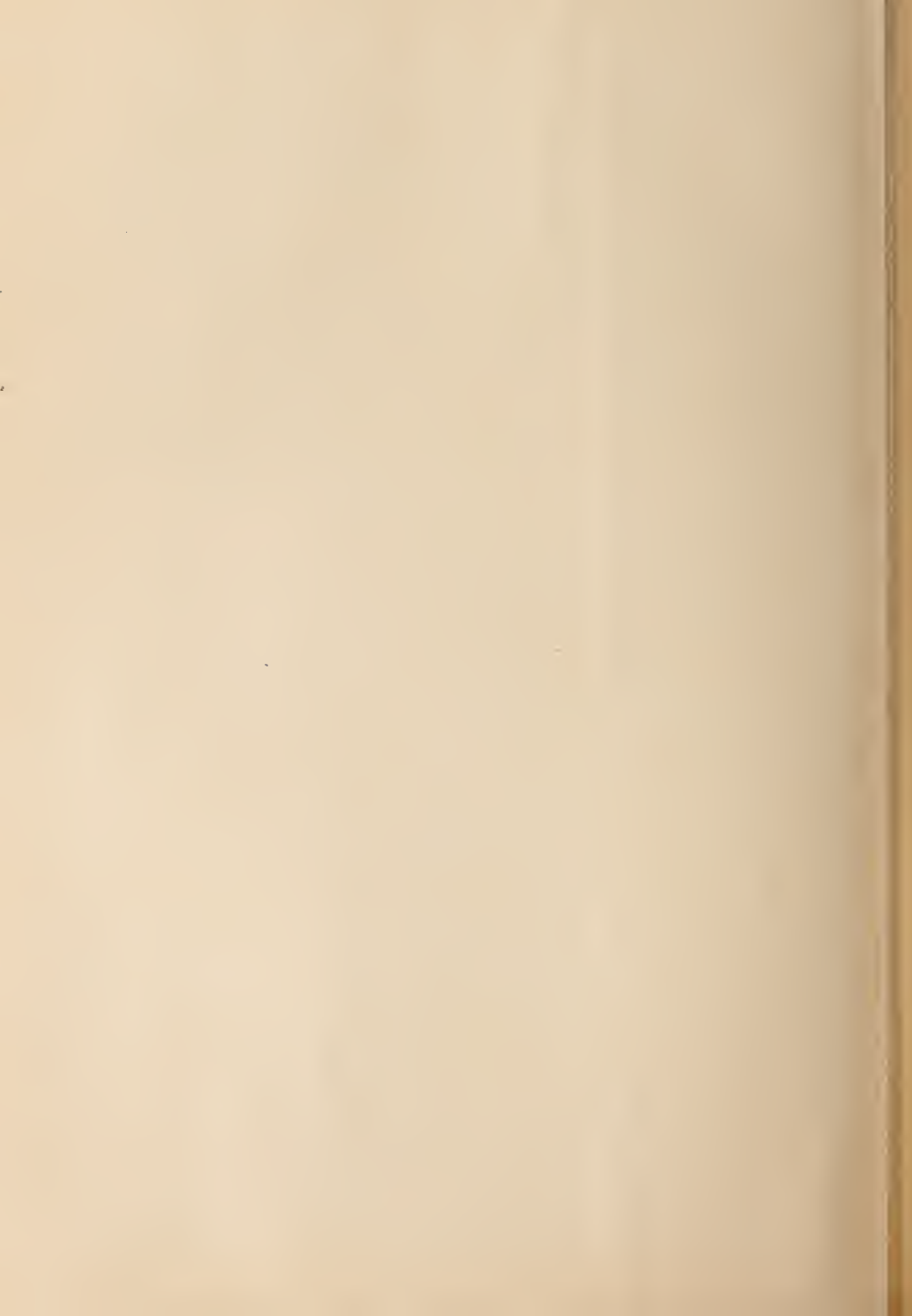
# THE KOREA MISSION FIELD



SYEN CHYUN STATION TERRITORY.

SEOUL

KOREA



# THE KOREA MISSION FIELD

---

VOL. VII

SEPTEMBER, 1911

No. 9

---

**PUBLISHED MONTHLY** at Seoul in the interest of all the Evangelical Missions in Korea. **BUSINESS MANAGER** GERALD BONWICK, Seoul Korea. Please address all business matters including subscriptions to Mr. BONWICK.

**ANNUAL SUBSCRIPTION**, including postage, one *yen*, or 50 cents gold, or 2/1 English Currency. Please always send foreign money orders in payment of subscriptions from England and America.

**SINGLE COPIES** 10 *sen*, three of same issue for 25 *sen*.

**SUBSCRIPTIONS** may also be sent to

Dr. A. R. LEONARD, 150 Fifth Ave., New York, Rev. J. E. McCULLOCH, 422 Park Ave., Nashville, Tenn., Mr. DAY, 156 Fifth Ave., New York, Mr. J. P. DURHAM, 1155 W. 30th St., Indianapolis, Ind., Mrs. BONWICK, 28 Weston Park Crouch End, London, Eng., Rev. ERNEST HALL, 629 Pacific Bldg., San Francisco, Cal.

**PRINTED** by FUKUIN PRINTING CO., Kobe, Japan.

**EDITED** by LILLIAS H. UNDERWOOD.

---

## NOTES AND PERSONALS.

The present issue of the *FIELD* is mainly concerning Syen Chun Station, which is, as most people know, one of the largest and most promising in the North, and we congratulate our readers on this opportunity to hear from these busy people about what God has been doing in their midst.

---

We grieve to record that Miss N. B. Rankin of Chunju Station, S. Presbyterian Mission, passed away on Aug. the 13th, after a brief illness. Within six months two effective workers have been taken from one station! While our hearts are sore with the pain of personal loss in this recall we cannot but sorrow still more for the loss of this great work. We beg our readers to pray the Lord of the harvest that He will send more laborers into His harvest. Who is there among those who see this note who will press forward to fill gap in the ranks? The fall of an officer means promotion for those below, and here are two much to be coveted places vacated. Surely where they stood more than two will press forward eager to fill their places glad for the honor and the blessing of following in their steps.

---

Dr. W. W. White and daughter, Mr. Campbell White, and Mr. and Mrs. Eddy made the Bible Study Conference in Seoul most helpful and inspiring. Quite a large number of missionaries from out of town were present. The rains did not begin so early as had been feared, and all testified to having received a great uplift and blessing. Mr. Eddy went North through Pyeng Yang where he lingered and held some meetings. Dr. White and his brother left Seoul for Japan on the 7th of July. Dr. White will not return in September as expected owing to his illness in Japan.

---

We received from Mokpo the welcome intelligence of the arrival on June 25th of a new recruit Miss Alice Montague McCallie. Her father tells us she was born on Sunday and will also be honored with a Korean name Maing Choo Il.

---

From Songdo also has come word of two other little newcomers, namely, in the home of Rev. Mr. Wasson, Houston Hutchinson Wasson, May 29th, and in the family of Dr. Reid, Eloise Buffington Reid, July 1st. This child is the first of the third generation of Korean missionaries, and except Dr. Scranton's grandchildren, whose parents are not connected with missions, the first born of the children of Korean missionaries.

---

Seoul added its quota in July, for on the 19th, was born an infant son to the Rev. and Mrs. DeCamp.

---

Bishop Trollope, S.P.G., was to be consecrated in July, and has been honored by receiving the degree of D.D.

---

The third graduating class of the Severance Hospital Nurses' Training School held their commencement exercises June 15th, 1911, in the South Gate Church on the Hospital Compound. The graduates were An Kyung Ha and O Hynn Sook. We can recommend the first of these from personal experience, and are glad to publicly acknowledge our hearty thanks to the school for preparing so efficient and in every way acceptable a nurse as An Kyung Ha proved herself to be during nearly three months' attendance in our home. We are of opinion that Korean women with their quiet ways and sweet gentle sympathetic nature will make ideal trained nurses.

---

We are very sorry to report that Rev. and Mrs. Larsen, who are Danish missionaries from Antung, Manchuria, were called upon to return to the Father their little one year old child during their stay at the Hospital in Seoul in July.

---

Miss Grace Davis of Chung Ju has been obliged to have her foot bound in plaster on account of a broken bone, the result of one of her walking itinerating trips. Miss Davis though here only two years spent 20 weeks travelling and teaching in the country this year. No need to say she is doing well with the language.

---

The Language Committee report that both first and second year classes did remarkably well in the study and examinations this spring. The Mission and Board may well congratulate themselves on the calibre of the new missionaries now on the field.

---

Dr. Gale's Dictionary Revised has just come to hand as we go to press. A further notice of this will be given in a subsequent issue, but we know all will welcome its appearance.

---



For months the matter of a Bible Institute has been a subject of prayer and thought in Seoul, and various consultations were held and plans discussed, and correspondence with Dr. White of the New York Bible Institute and other friends in America interested in the matter was carried on. Dr. White expressed himself in hearty sympathy, and ready to assist in any way in his power, and the Committee decided to wait for his arrival in Seoul to perfect their plans. Accordingly while he was there in July, the Committee consisting of members of three missions, met daily and drew up the basis for a constitution, which provided that the Institute should be under the control of an interdenominational Board of Directors. This Board then met and organized, Dr. White was elected President, Rev. H. G. Underwood, Administrator, Rev. W. G. Cram, Vice-Administrator, Dr. J. S. Gale, Secretary, Rev. J. L. Gerdine, Treasurer. These Officers with Rev. Dr. Noble and Mr. P. L. Gillett form the Executive Committee. The Northern and Southern Methodists offered the use of their joint Bible Institute building for at least one year for this, the future Bible Teachers' Training Institute of Seoul.

This generous offer enables the Institute to begin work this fall, probably the last week in September. A full statement concerning courses, accommodations, etc. was expected to be issued by the Committee during the summer and is probably ere this in the hands of the public. It is estimated that at present there will be accommodations for about 100 students at a time.

The Executive Committee also considered favorably, suggestions made at the Bible Conference, for this institution undertaking a language school or class for new missionaries of all denominations. The plan this year is to open two courses of three months each, for first and second year students, during which time, lessons in the Korean language shall be the chief work, but also special conferences shall be held on methods of holding Bible classes in city or country. For the accommodation of those expecting to attend these courses, one house has been offered by the Southern Methodists, and it is hoped arrangements will be made for all who desire and are able to attend. It is thought that a course will begin in December or January, and parties expecting to enter as students should notify Rev. W. G. Cram as soon as possible.

The unanimity and enthusiasm with which the entire business of this Institute has been carried through is another instance of being all together of one accord in one place, as at Pentecost, and ever since, when God wills to carry out some great purpose and we feel that such a beginning is the indication of God's favor and blessing in this work.

## NOTES FROM SYEN CHYUN STATION.

The Ross gate house is again graced by the presence of the gardener's father, a typical gentleman of the Korea of the past, who has come home for another summer vacation. His wife lives here and keeps house for their widowed son, and the father appears to have a happy time when he comes on a visit to their Christian home, but declares that he could not stand it to live here with them all the time and be continually persecuted by people trying to make him become a Christian.

"Mother, what makes the heathens' faces all look so crinkled up?" was the question of a Syen Chyun missionary's small boy. Even a child can notice that indescribable difference that faith in Christ works in the human face.

---

One of our Academy boys went insane over two years ago and after keeping our community all stirred up for a few weeks disappeared and was gone so long we thought he had wandered off and died. Lately he returned to us, better though still not quite well balanced. He called at the home of one of our "foreign pastors" one day and made a very sincere and feeling apology for his behavior the day he came, nearly two years before, to the house in an insane fit of temper and told the pastor's wife he was going to kill the pastor. The pastor could not understand what the apology was about, but the young man explained: "I mean that day when you were in an inner room and the lady came out and I talked so badly to her." He also brought money, which he had earned by working on the new church building, and asked the pastor to send it in a letter to the missionary brother, far from here, who had helped him by a loan, to return from his wandering.

Surely this young man's religion must be the real thing to hold him as it has when mentally irresponsible.

---

#### SIXTEEN DAYS TO LONDON.

The last Devil House has disappeared from the hillsides about Syen Chyun.

The missionary force during the summer consisted of the lucky number of thirteen adults and thirteen children.

When market day falls on Sunday, trade is so dull that there has been serious talk of establishing a weekly market day thus avoiding the Sabbath.

On the same day we had the honor of entertaining a daughter of Dr. Arthur T. Pierson and a son of Dr. John G. Paton.

The missionaries' children with their Sunday-school collections have presented the North Church with a communion table and linen table cloths and are now planning a gift for the South Church.

An epidemic of mad dogs in March gave variety to our community life and sent Marion Sharrocks to Seoul unexpectedly for the Pasteur treatment.

Picnic suppers up on the hill by the spring are popular in Syen Chyun in summer and this year tennis and bathing have been added to the list of recreations.

Why do the guests in Syen Chyun all adopt the Japanese pronunciation Sen Sen? Because it leaves a good taste in your mouth.

---

## FAITH.

She was a little old woman with twinkling, beady eyes, snow white hair, stooped shoulders and a radiant smile. She started to Syen Chyun from a distant town to attend the Woman's Class, notwithstanding the facts that she had no money for carfare and was not able to walk so far.

This is what she told us of her trip :

"I started to walk to Syen Chyun, and I walked and walked, till I just couldn't walk any farther. I had to sit down and rest. Then I prayed. I said, 'Lord, I'm so tired that I can't walk any more, and my legs ache so! If you want me to go to that class you'll just have to give me a ride on the train.' Then I got up, walked into a station, and got on a train. I rode clear to Syen Chyun. No one payed any attention to me or asked me for a ticket. And I'm here!"

Last February a leader and deacon from Pyuck Dong came three hundred and fifty *li* to attend the Syen Chyun Bible Study Conference and stayed to the Bible Institute held immediately afterward. On their way back they came to the foot of a high mountain pass toward evening. As it was Wednesday evening they wanted to cross over and worship in a little gathering place that evening, so they attempted it. Night came on them, they lost their way and fell into a great snow bank where they perished. When they were found after the snows had melted away their bodies were in the attitude of prayer. Further investigation revealed the fact that they left their inn without breakfast that morning as they had used up all their money and their tired, weakened condition lessened their power of resistance.

One woman was so dull that her husband despaired of teaching her to read. "It is like sitting in front of a stone wall," he expressed it. Now she not only can read well, but is a Sabbath school teacher and can give the reviewing of the lesson to the whole school in a most attractive manner.

Kim Si, of whose Christianity we had had some doubt, removed our fears by adopting a very sickly orphan baby—a girl too—but a month old and caring for it tenderly and lovingly.

Our native pastor's wife preaches the kind of doctrine much needed among the women—that of the devoted loving mother of obedient children.

"I have preached in my own town and in all the villages around, and now I'm just waiting for the Lord to call me to Himself," said 78-year old Kim Si.

Said an educated man of his old mother who had never had an opportunity to learn to read. "In all my life I have never seen my mother angry, nor heard her utter an impatient word."

During a class in the country the subject one evening was: "Living Temples," and in connection the women one after another spoke on the beauty of clean hearts, finally a poor dejected looking heathen woman rose and said: "I do not know much, but I know one thing, I want a clean heart too."

How wise she was in her ignorance!

After having been away from my station for some time, I was greeted one day by a woman, who seemed quite pleased to see me. Not being quite sure, however, that I recognized her, she said: "Don't you remember me? You gave my baby some medicine, before you went away." I answered: "Yes, of course I do, how is the baby?" Without a moment's hesitation she replied: "She ate your medicine and she died," and after all she bore me no hard feeling.

While visiting in a home in Kang Kei one afternoon, the mother told me, that she had sent her eldest daughter to Pyeng Yang to study, she added: "We can ill afford it but, (and the tears came to her eyes), for a year or more we beat and persecuted her in every imaginable way, but in spite of it, she was true to her Saviour and finally brought us all to Him, so her father and I feel that we can never do enough for her."

Have we this deep gratitude towards our Lord?

H. H.

## THE MAP ON THE FRONT COVER.

A glance at the map on the cover will show that the work of our Station is in twelve counties of our Province. In these twelve counties we have one hundred and forty-four churches, not one of which is aided by Mission money. These churches are under the care of five missionaries and seven ordained Korean pastors, six of whom are in the co-pastoral relationship with the missionary. With an adherentage of 27,016 each missionary has an average of over 5,000 under his care.

Herewith a few statistics:

Station opened in 1901.

Population of Field, 6,000,000.

Missionaries (including two on furlough), 15.

Ordained native pastors, 7.

Evangelistic native workers paid by native funds, 60.

Ordained elders, 16.

Number of churches, 144.  
 Adults baptized during the year, 1,736.  
 Total number of baptized, 8,880.  
 Catechumens enrolled during the year, 2,714.  
 Total number of catechumens, 6,441.  
 Number of new believers, 10,649.  
 Total number of adherents, 27,016.  
 Sunday-school membership, 25,280.  
 Men in attendance at Bible Study Conferences of at least 4 days, 9,270.  
 Women in attendance at Bible Study Conferences of at least 4 days, 5,608.  
 Number of Primary schools, 116.  
 Primary Pupils, 3,318.  
 Boys' Academies, 4.  
 Enrollment of Boys' Academies, 276.  
 Academies for girls, 2.  
 Enrollment of Girls' Academies, 50.  
 Theological students, 39.  
 Medical students, 25.  
 College students, 17.  
 Dispensary patients during the year, 10,700.  
 In-patients in the Hospital during the year, 401.  
 Native money used in Evangelistic and Educational work,  
 39,690.11 *yen*.

S. L. ROBERTS.

## HISTORY.

- 1885-1890 Syen Chyun territory visited several times by Dr. Underwood and once by Mrs. Underwood. Also visited by Messrs. Appenzeller and Scranton of the Methodist Mission.
- 1890-1891 Several visits made by Dr. Moffett who held Bible Study Conferences in Eui Ju.
- 1891 Rest house purchased in Eui Ju (now used by the Koreans as their west church).
- 1894 China-Japan War.
- 1894-1899 Owing to smallness of Pyeng Yang Station force and the development of their nearer work this territory was not visited during these years.
- 1897 Dr. Baird and Mr. Whittemore visited this Province going as far as Sock Ju and Eui Ju. Found only about sixty Christians in all, scattered in six small groups.
- 1898 Christians met for worship in Syen Chyun City for first time and in the Fall bought a house for their church.
- 1898 First Annual Bible Conference for men in Syen Chyun City. Land purchased in Syen Chyun looking toward starting a station.

- 1899 Rest house secured in Syen Chyun.
- 1900 First Korean Missionary Society organized among Christians at Syen Chyun.  
Dr. Sharrocks first visited the field.  
Groups 29; Communicants 218; Total adherents 1,902.
- 1901 First residence built. Miss Best held women's Bible Conference.  
Station formally opened by transfer of Mr. Whittemore, Dr. and Mrs. Sharrocks, Mr. and Mrs. Leck and Miss Chase.  
Medical work started in temporary quarters.  
Mr. Leck died.  
Groups 32; Communicants 420; Total adherents 2,320.
- 1902 Mrs. Leck returned to America.  
Cholera epidemic.  
Mr. and Mrs. Ross transferred to Syen Chyun.  
Groups 44; Communicants 677; Total adherents 3,429.
- 1903 Miss Samuels arrived.  
Groups 47; Communicants 1,027; Total adherents 4,537.
- 1904 Russo-Japan War. Russian troops entered Syen Chyun in Feb.  
Japanese entered in April driving the Russians out.  
Mr. H. E. Blair arrived.  
Groups 57; Communicants 1,265; Total adherents 5,119.
- 1905 Three and a half counties given to the Methodists in which they started their Yeng Byen Station.  
New Dispensary built.  
Groups 60; Communicants 1,958; Total adherents 6,507.
- 1906 New church seating 1,500 built.  
Boys' Academy started under Korean management.  
Groups 78; Communicants 3,121; Total adherents 11,943.
- 1907 Big Revival started at time of the large Winter Bible Conference in February.  
Mr. and Mrs. Roberts arrived.  
Groups 102; Communicants 4,039; Total adherents 15,348.
- 1908 The northern half of our Province set aside as the territory of Kang Kai Station.  
Mr. and Mrs. Rhodes and Dr. and Mrs. Mills arrived.  
Groups 119; Communicants 5,408; Total adherents 15,880.
- 1909 Kang Kai Station formally opened and Mr. and Mrs. H. E. Blair, Mr. and Mrs. Rhodes and Dr. and Mrs. Mills moved in.  
High O'Neill Jr. Academy built, and opened.  
Mr. and Mrs. McCune transferred to Syen Chyun.  
Mr. Lampe transferred to Syen Chyun.  
Miss Helstrom arrived.  
Groups 125; Communicants 6,138; Total adherents 23,380.  
(Figures this year do not include Kang Kai field).

- 1910 Mrs. Lampe arrived.  
Groups 131; Communicants 7,289; Total adherents 25,912.
- 1911 Registered attendance of Men's Annual Bible Conference  
1,783.  
Registered attendance of Women's Annual Bible Conference  
1,284.  
1,135 men together partook of the Lord's Supper.  
Groups 144; Communicants 8,880; Total adherents 27,016.  
A second church accommodating 1,200 people built.

---

SYEN CHYUN STATION IN 1901.

Rev. N. C. Whittemore.  
Dr. and Mrs. A. M. Sharrocks.  
Rev. and Mrs. George Leck.  
Miss Marie Louise Chase.

SYEN CHYUN STATION IN 1911.

Rev. and Mrs. N. C. Whittemore.  
Dr. and Mrs. A. M. Sharrocks.  
Miss Marie Louise Chase.  
Rev. and Mrs. Cyril Ross.  
Miss Jane Samuel.  
Rev. and Mrs. S. L. Roberts.  
Rev. and Mrs. G. S. McCune.  
Rev. and Mrs. H. W. Lampe.  
Miss Hilda Helstrom.



The North Church in Syen Chyun.

---

---

## FROM DARKNESS TO LIGHT.

Mrs. A. M. SHARROCKS.

Nestling in among low mountains lies the little town of Syen Chyun. For many centuries the years rolled on in the weary sad ruts of heathendom.

Twelve years ago two foreigners spent a few days here. They were received coldly and with no interest other than curiosity by the Koreans, unwitting that in time they would look up to the younger of the two strangers and call him pastor and friend.

Later Mr. Whittemore made several visits from Pyeng Yang spending weeks in this unattractive little town and holding meetings attended by those who had heard and comprehended some of the truth as found in Jesus.

In the fall of 1901 this first comer was joined by five others—a doctor and his wife and child, another clerical man and his wife, and in December came a single lady worker. With what joy the station was thus started words can scarcely express, and it seemed that God's smile of approval was over all.

But far away to the north were scattered little groups pleading for a visit from a missionary, and to them the little station sent one of their number. After many days of travel and of strengthening the feeble hands of these new followers of the Master he set his face homeward and in due time reached the American mines. "Home Friday," he telegraphed the young wife in Syen Chyun. But, the dear Lord willed otherwise and by Friday he was unconscious with small pox, and the following Sabbath—Christmas day—God took him to Himself and we who were left had to learn to walk without him. With sad but submissive heart the grief-stricken wife with her tiny babe, turned her face toward her parents' home in America.

During that first year there were other hard things to bear. The doctor was stricken with typhus and lay for weeks at the point of death. A few months later another child came to the station, but almost the first sound heard by her baby ears were the frightened cries of a people stricken by cholera.

Fighting this scourge the first year ended, with seed sown in sorrow and joy, with tears and with smiles, for the Lord was with us and "in His presence is fulness of joy" even when the tears fall. But the seed thus sown bore fruit, for the little church grew and nearly three hundred were numbered on the roll by the time the four station members, with the two children, took their way in chairs, travelling four days, over rough roads and through bridge-less streams, to Pyeng Yang for Annual Meeting.

Tho this first year saw much of sorrow and trial it brought the missionaries more quickly to the hearts of the people. That a talented man in his youth should leave beautiful America to live and die for them can never be forgotten. Before the doctor's illness it was unpleasant to



walk the streets. "Foreign devil," and other names the foreigners were called, but while the doctor lay at death's door these same lips which had reviled, asked, "Is the honorable doctor better to-day?" When their own magistrate fled at the approach of cholera and the "foreign devils" stayed and ministered to all who were stricken, the lesson was learned that these strangers had not come here for their own pleasure.

Each year new members were added to the station and each year saw the church grow in numbers and spirituality. The work throughout the province also grew rapidly and the hands of all were kept busy building up and keeping pure this church growing with such leaps and bounds. All felt the Holy Spirit led and light followed knowledge, else how could the witnessing of the Christian Koreans tell so quickly in leading out others from heathendom.

In 1904 came the war between Japan and Russia scattering the Christians far and wide, for along the main road were first Russian and later Japanese soldiers.

In their hour of distress their hold on their Heavenly Father was tightened and their witnessing strong and true. The outbreak of war was another opportunity for the missionaries to show that their love for this people was above the thought of peace or safety. And, oh how the Father gave His own peace to each one as He would lead one out and bid another stay.

Each followed His plan for his own life and the Lord was with all. After the war the Christians began to plan to build a church. Hitherto the building (once a home) had been added to over and over until it would lend itself no longer to enlargement. Out of their poverty the people gave. With their schools, their helper, their own missionary (whom they sent to the Koreans in China) and the running expenses of the church to support, it still seems almost a mystery how enough money was ever raised to build the large church which now towers over the town and holds fifteen hundred people.

But it was accomplished, and now in 1911 another church is nearing completion which will seat twelve hundred. Thus in a town of 5,000 more than half attend church.

And likewise throughout the province has the work grown and flourished and everywhere are primary schools, capped by our Boys' Academy in Syen Chyun, the gift of Mrs. Hugh O'Neill of New York. And a Girls' Academy has been running for four years and a native ministry is being trained in the Theological Seminary in Pyeng Yang.

So many things in these few years have our eyes seen, and deep has been the joy of service in our hearts. No great deeds of heroism have been ours. Just striving day by day to lead lives worthy of our noble calling, to lean on the Lord for guidance at all times, and in Him, to go forward with trustful hearts for whatever He has yet in store for Syen Chyun Station.

## DOWN THE YALU.

The nineteenth of June had been set for our departure from beautiful Kang Kai and it came with a drizzling rain. In spite of that and though the Koreans heartily dislike to get wet, a great crowd of women and all the church officers had gathered on the shore to give us a proper send-off. Mingled with the joy of being back in my own station, was the sadness of parting from these, my new friends, whom I had learned to love during the three months, we had been together. When the women, one after another, came with their little gifts, and I saw tears in many an eye, then I could not help but be thankful even for the joy of parting. After we had together pledged new allegiance to our King, and after many "Pyung ani kasio's" (Peace go with you), and "Pyung ani keisio's" (Peace abide with you), our boat pushed off, and in a few minutes our friends had disappeared from view.

You, who have never taken a trip down the Yalu, would probably like to know, what our "floating palaces" are like. The one I came down in, was a flat-bottomed boat about twenty-five feet long and five feet wide, and if I then tell you, that our crew consisted of four men, and we were four passengers besides two chickens that were making themselves at home everywhere, and then there was a good deal of baggage and provision for all of us, you can imagine, that we had no room to spare. Over head there was a frame covered with Korean mats and oil-cloth, so that we were well protected from the sun and rain. When the weather was nice, we had the sides rolled up partly, so that we could see the scenery, for it was well worth seeing, and I was almost glad, that a few days before leaving Kang Kai, having lost my glasses, I was unable to read or write, and just could sit and gaze and gaze from morning to night.

How lovely were the mountains all covered with trees, shrubs and beautiful flowers, and here and there thatched, little houses in some shady nook.

The trip down the Yalu is quite a study in blue and white, for on one side you see here and there, well-kept fields and gardens, and little villages, and the Chinaman in his pig-tail and blue dress, stopping to take a look at the peculiar house floating along; on the other side, our people, looking so restful in their white dress against the green background. For some reason there are no villages right near the river, they having been built several *li* back in the country, so it gives you the feeling, that this is not only the land of "Morning Calm," but the land of "All Day Calm." There were, however, here and there along the shore, little homes, from which, whenever we stopped, came those, who listened attentively to what we had to tell them, and gladly received our tracts.

I had a fine preaching force with me, for four of the men were good Christians, and the two women were "pillars" (not "pillow-shams") from the Kang Kai church, so all I needed to do, was to get them started and there was hardly any stop to them.

The timber-floats which we were passing, one after another, sometimes more than a dozen in a row, were objects of interest to us, and our men, who seemed to know some Chinese, would hail the passers-by, for the crew on them were usually Chinamen. All hours of the day seemed to be meal time with them, so it kept us guessing, which meal they were eating. When we inquired about eight o'clock one morning, we found it was their dinner, so their day must have begun very early.

We usually began our day's journey about four-thirty a.m., had breakfast at seven, dinner at twelve and supper at six p.m. We always went ashore and prepared our meals on the beach. It was like having three picnics a day. We women slept in the boat with a body-guard of one or two of the men, while the others went up to some near-by house and spent the night.

Life has been, and that rightly, likened to a river. I thought of it as we were sometimes gliding along so smoothly, and then again when going through the rapids, the men would have all they could do to steer clear of the rocks, for no matter how carefully we prepared for the coming emergency, still the waves would leap over the sides, and get us and our belongings all wet.

Whenever the wind rose suddenly, we hurried ashore as soon as possible. One day when the wind suddenly came up in the afternoon, and there was no landing place on the Korean side, we laid ashore just below a good-sized, Chinese village, and as there seemed to be no prospect of starting out again very soon, Kim Si, one of my fellow travelers, and I decided to go and have a kuguung (sight-see) of the town. We made quite a sensation, and when we suddenly came upon a crowd, who were honoring their gods before a temple, by giving a vaudeville open-air performance to quite a large audience, we became more than ever the center of attraction, in so much, that no one paid any attention to the hard-working actors. Every eye was turned to the new stars on the firmament, and in a few minutes we were surrounded by quite a crowd. How my heart ached for them all, especially the women and the little girls with their poor, bound feet. Kim Si, who was not used to such attention, became frightened, and I, remembering the temperament of the Chinese, and that the actors might have some reason to be angry, thought it best to withdraw, the sooner the better. While surrounded by the crowd, a young Korean man had taken his stand by us in a kind of protecting way, and upon inquiry, we found that he was from Pyeng Yang, a Christian, and had traveled around seeing the north. He seemed quite anxious to get back home, so we took him with us.

On our return to the boats, supper was all ready, and it being Wednesday night, we decided to have prayer-meeting on the shore after we were through supper. The heathen boatman wanted to take his departure, but being persuaded, he staid. Wishing to give our new-found friend an opportunity to take part in the service, he was called on to pray. And I presume, so not to lose an opportunity to get a free ride, he stumbled thru it in a fashion, though we all had a sneaking suspicion

afterwards, that he turned Christian when he saw me. Even our heathen noticed, that there was something radically wrong with the prayer, and so fearing, I suppose, that he would be called on next, he fled to the boat as for his life. We were, however, not disturbed by this little event, but went on with our service, and when in closing, we sang, "Break thou the bread of Life dear Lord to me," sitting there in the twilight, it seemed almost as though the Sea of Galilee were stretched out before us, and our Lord seemed very near to us.

The Koreans are fond of singing, and so the hymns were sounding forth around me from morning to night, and though I couldn't recognize the tunes in their various disguises, still I knew, that it came from their hearts, and so even the discords became music in my ears.

For five days and a half we went on in this way, by ever changing scenes, not knowing anything of the sorrows and the aching hearts that we were passing, only seeing the wonderful beauty of God's works.

Though the whole trip was a great pleasure, and late to be forgotten, yet we were all delighted when we reached our destination, and once again I realized the truth of the saying, "There is no place like home."

HILDA HELSTROM.

## HAN AND YUN SI.

MRS. A. M. SHARROCKS.

Some two days' journey from Pyeng Yang lived a family named Han. In this home, among many daughters there was but one son, their only hope to keep up the worship of ancestors. But, alas! this only son heard of the Jesus doctrine—and not only heard but believed and accepted it as the only true Way. He was threatened, punished, disinherited, dragged before the magistrate who told him if he persisted in his wild way that he would be beheaded. But young Han was not to be turned from his purpose to serve the true God and he wavered not an inch. "Bring him to me dead or alive," said the magistrate, and so Han forsook all and fled to Pyeng Yang, and there joined himself to the Christians doing coolie work to support himself and his wife. Now the Lord had been good to Han in giving him a true faithful wife. Han taught her to read and she became an earnest Christian, and to help in their dire strait she worked in the home of a missionary. At the end of a year the attachment between Yun Si and the missionary was so strong that when they moved to Syen Chyun Yun Si came with them and there Han and Yun Si settled down both industriously working and keeping in the work of the church.

In a year or so the old father of Han, hungering for a sight of the son, whom he had renounced came to see him and he too became a Christian and made his home with them.

Han was taken sick with a pulmonary abscess and lay for many weeks very very ill. Even the foreign doctor thought he would not recover but thru three agencies he pulled through:—First, by the grace

of God, second, through the doctor's skill, and third, through his wife's care, for he was nursed tenderly and all the money earned went to buy eggs, milk, meat, etc. to build up the wasted body. Han himself thought he would die and he called the doctor to him for a farewell word. When asked, "Don't you want to live?" he replied, "Why should I when I can go to Heaven!"

But Han got well and his wife's care of him was a fine lesson for a people who are sadly indifferent to their sick folk.

Now Yun Si had a brother who lived far away in a village in the hills where no one believed in Jesus, and he was stricken with Bright's disease. "Go and try the foreign doctor," said his friends, "but whatever you do don't be carried away with this new doctrine which sets children against their fathers and makes crazy people of them." So the brother came and the doctor told him his only hope was to stay a while and be treated. He tried very hard to be indifferent to this "foolishness of preaching" and remain a good true heathen. But he couldn't do it. He had to give in when he saw the beauty of lives lived in the Lord he too longed to worship the one "altogether lovely." And the Lord blessed the means used for his recovery and restored him to health. He went back to his home in the hills and told them of his change of heart, brought back his young wife and set up a Christian home, for she too soon learned to serve the Lord.

How many more of the Yun family will yet believe I cannot say, but of one other I know. Yun Si's sister whom she had not seen for fifteen years contracted tuberculosis, and in desperation she was sent to Syen Chyun. But the doctor found the disease had too strong a hold of her for hope of recovery and in a few months she returned to her home to die. But what had those months done for her! She learned to read the Bible, to pray, and to trust in the Lord Jesus for her salvation. And that is how she went back to her home, with the hope of life eternal in her heart. Don't you think we ought to pray for this little Yun Si? The only believer in that isolated district and such a young follower of the Lord, and only a few months of life left. As she dies a Christian's death of hope and peace let us pray that such a witness as that will be, and the Bible and hymn book she leaves behind will bear fruit a hundredfold.

---

## THE HOPEFULS.

GEO. S. McCUNE.

"What constitutes a School?" is a question often asked these days in this land. And many agree with Garfield that if you have a teacher of worth and but one pupil you have a good school. Realizing that the church in this Province should be an enlightened church, a church abreast the times, several small schools were founded. We put our strength and effort in the evangelization of the masses and as the church grew we increased our energies in educating the evangelized. For years

none but the children of Christian parents were allowed to attend our schools. Our Primary Schools have been from the first self-supporting. There are now 116 of them with an attendance of 3,318 pupils, taught by 196 teachers at a total expense the past year of \$7,000.00. These schools are under the control of a School Board whose members are appointed by the church. This Board has a Government permit and sees that the Government regulations are carried out properly.

The local Primary Schools for boys and girls were taken in charge last year and re-organized. The Koreans had been doing their best with them but without knowledge they had drifted upon rocks. A large debt faced them, they were discouraged. The reorganization of the schools has had a helpful influence on the church. The 270 boys and 105 girls met in six different places. The girls meet separately and are taught by four teachers of their own sex. Mrs. Sharrocks has given valuable time and service for these girls. The boys, because of lack of a suitable building meet in five places. As a consequence these 270 boys, "little tots" and big Grammar School boys are crowded in these small buildings and of necessity, somewhat scattered. A large roomy building which might be put up at a cost of \$5,000.00 is a great need at present. These "lambs" must be sheltered, fed and cared for, if the church is to hold her own in the future. Might not some friend who reads these lines be moved to erect a memorial in this part of God's vineyard! These people of God are making heroic efforts in raising the funds for the salaries of the nine teachers employed and the running expenses of the school but they cannot do more. Can you help?



The Hugh O'Neill Jr. Academy for Boys.

**YES! JUST BOYS.**

GEO. S. McCUNE.

Look at their faces! What do you think of them? Well, they are just boys! and boys are boys the world over. Some of them are "mean," some of them "goody-goody," some, "tricky," some, "dear," some, "downright bad," but my friends, they're boys and they are the "stuff" that God takes and makes missionaries out of. I venture right here that they will do the job better than some of us are doing it. Yes, there is "Red-Headed Bill." His hair, however, is black and his eyes are keen. His teeth stick out and no one will perjure himself by saying he is handsome unless it be his mother and with her we will not call it perjury. And here is "Freckled-Face Pete!" They are not freckles but pock-marks. He, just like American Pete, has the fun sticking out all over him. Johnny Goodboy is here too. The rough boys have hurt him and he thinks of leaving school. They are High School boys and think they know something. Can you see them? If not, visit the nearest High School where there are boys or better a boys' Boarding School and imagine the faces you see are all brown and the eyes and hair jet black and you have visited us. "Red-Headed Bill" had charge of a Primary School and taught in an Academy last year where he met some of his own type. He put his whole soul into his work and preached the gospel so well that letters are coming urging us to send him back. "He knows how to manage them," "he loves his Master," are statements from a letter. Yes, friends, he was good in football, baseball, *and* a good student. He was mean sometimes, but so are we! They are "boys" with all that means. There are 153 of them this year—all of them Christians, a few in name only but most of them consecrated Christians.

You may think the writer is like the mother referred to above and so I'll tell you why he feels so. Go with him to the Dormitory at 6.30 a.m. Hear the singing of the hymns in the twenty rooms. Listen to the Bible read by "Straight-from-the-shoulder Jim." Bow your head while you hear confession of sin from "Freckled-Faced Pete" as he talks with his Father. Have you seen them? Go again at ten p.m. and witness the same. Go to the Chapel room in the Academy Building. The teacher speaks from his heart to the boys and the boys are weeping. The bell rings for recess and out they go to the Athletic field. Hear the shouts! There goes a boy head over heels! He's laughing although his muscle is badly wrenched.

"At 7 p.m. the Missionary Society will meet," is the announcement. Go with me. There the needs of those who have not intelligently heard the Gospel Story are presented. The Kyeng Sang Provinces are a burden on one boy's heart and he tells what he heard from one of the elders when Presbytery met here last year. "Let us send a missionary," says faultful "Everlasting Goodness" and a start is made. Each pledges so much. Here four boys are together in the corner. What are they planning? "Yes, we can do it. If we sell the rice we brought from

home for the next two months' use, we can get 12 *yen* for it. We can buy enough millet to last us for about seven *yen*. Let's do without rice and eat millet." They finally decided to sell part of it and give *four yen* to the missionary. Others are pledging. The writer does not pledge any thing. The fund is raised, the Korean chosen as missionary sent and the boys receive a blessing. Have you seen them? These?—Well they are just boys, that's all. This missionary's going to Andong was a power in the spiritual life of the school.

"What do they study?" you ask? Just the same as the Western boys study, except that the Bible is a text book for daily study. The writer had charge of an Academy of about 150 students in Iowa seven years ago and there were some wonderfully bright ones among them too. These 150 boys excel those in scholarship and general ability. In Mathematics, Arithmetic, Algebra and Plain Geometry are mastered; Science, History, Languages and the other branches of the High School curriculum are studied. Young "Kim Silver Rock" does not want the mere surface teaching. He queries and questions and probes until he has gotten to the bottom of the teacher's knowledge of the subject.

There are four professors and three assistants. The boys love them and they love the boys. The writer teaches in each class averaging three to four hours a day. He teaches the teachers how to teach and the boys and the teachers teach him how to live and love. We are all busy—and happy. There are disappointments and discouragements but they do not all come at once and now that the boys have all left for vacation the writer has forgotten what they were.

Seventeen boys said a final "goodbye" receiving diplomas of graduation, on June 14th. They are Mrs. O'Neill's boys; they are to take up the work that Hugh O'Neill Jr. laid down when God took him; they are the boys of the Secretaries of the Board of Foreign Missions. See them with diplomas in hand, with Bible under one arm and hymn-book under the other! They are the boys of the Presbyterian Church! They are boys of the Church Universal! They are God's boys going out to do a work for God; for His Church; for our Church; for the Board of Foreign Missions; for Hugh O'Neill Jr. and for Mrs. O'Neill who made it possible for them to prepare for the work. It was a hard pull to reach this point. For some, four years of hardship and for others three years of struggle. Now they are ready, dressed in white gowns and crowned with four cornered white caps. To some the order has come and five are taking a long breath for the up grade of four years in College. "What dost thou want me to do?" is the question of the other twelve and the response has come. "I have no salary to offer you, but the opportunity to help a weak church out in the mountains, to preach over yon plains and to live Christ in that wicked city." And so they have all heard His call and responded, most of them going merely for their food and a dollar or two to pay for shoes and washing of their clothes. One will go to Chong Ju to take the place of our boy who leaves there to go to College and another succeeds our boy who helped at Mokpo last year and saved enough from his salary to



help him go to College this fall. Ten others are scattered far and near throughout this Province to teach in Primary Schools and while so doing to assist in the churches, ever preaching the unsearchable riches of the Christ they love. One of these latter has a longing desire to go as a foreign missionary to the Chinese in Manchuria and the boys are praying about it. May God open up the way to fill this desire of our hearts.

What did it cost to prepare these boys? How much hard cash, we mean? Mrs. O'Neill was inspired of God to give a recitation and administration building that cost \$5,000.00; a dormitory group that cost \$3,000.00; farm lands that cost \$6,000.00 and \$1,000.00 for a building to be used as headquarters for Industrial Department. The amount received from the Foreign Board the past year was less than 85 cents per student. The total received from farm land endowment together with that received from the Board made a total of about \$4.50 per student from foreign funds. How little the education of these boys has cost the Church! The total cost from foreign funds for training these 17 boys for the three years or four of their course amounts to \$170.00 or \$10 each. (Our school has been receiving foreign support but two years). What do you think of the investment? These boys can do a work we cannot do. It pays the Church to educate her children!

### A BIBLE INSTITUTE SYSTEM.

Syen Chyun is two hours by train north of Pyeng Yang and two hours more west. Otherwise stated the village is 50 miles east of the Yalu which divides Manchuria from Korea. In this little city of less than 5,000 inhabitants there have been gathering for several years 1,200-1,800 men and lads to study the Word of God. The classes include new and advanced believers—not to mention the unbelievers who as unenrolled spectators come to see what is in progress. The time chosen for meeting is the Oriental vacation period—the Chinese New Year's which occurs usually in February. The people of the land lay aside work at that time. The Christians do likewise but instead of spending the days in drinking and carousing they try to be filled with the Spirit of God and the Word of God.

To call these gatherings "Bible Classes" would be misleading in America because they are not confined to the Sabbath nor are they held every Sunday in the year. Perhaps there are few Sabbaths in which some classes are not in progress but these classes as such are held generally for one or two weeks—central classes for two weeks and individual church classes one week. Neither are these classes Bible Institutes in the sense in which Dr. White's in New York or the Moody Bible Institute is in Chicago. Those institutions run the whole year with a curriculum covering two or more years. It is to be hoped that to have such will be the Korean's privilege very soon. In fact in July steps were taken in Seoul for a Bible Institute to be established of which Dr. White

is to be advisory president. However that may develop let it be said that what the normal institutes in the U.S.A. are for teachers, Korea's system of classes for Bible study are for church workers. Every believer being expected to witness habitually to his Master it is incumbent on him as far as consistent with his circumstances repeatedly to make a study of his Bible to know how best to lay the claims of his Savior on the hearts of his neighbors. I have called these classes a Bible Institute System as they have an exceedingly important place in the plan for Korea's evangelization. The Almighty in His sovereign wisdom has seen well to call out a people for Himself in this land. Why He has chosen "Chosen" many may ask better than any may answer. If the full credit due the Lord God of Hosts is given to Jehovah every human agent must exclaim, "Not unto us, not unto us, but unto Thy great name be glory, O Lord." However, if it is reverently enquired what are some of the undoubted means employed by the Master to effect His gracious purpose, in any adequate reply, the system of Bible Institutes demands prominent mention. "Those that honor me I will honor," has been verified as the Korean has pondered the Word of God conscious that Christ abides in him most richly and most fruitfully in proportion as the Word of the true Vine abides in him. (Cf. John 15:4 a. with 7 a. noting change from "I in you" to "words in you.")

"An institute is an established organization pledged to some specific purpose or work."—(*A Standard Dictionary*). As such the Bible Institute system is an established organization in the missionary principles practised at large in Korea. In the program for the advance of the Kingdom of grace here is a department that neither the furlos of mortal missionaries, the inadequency of foreign funds or any other known series of circumstances or exigencies can stop. It is established and organized in the hearts of Koreans. Right here perhaps no less than in the building of their own churches have the spiritual values of financial limitations appeared. What the foreign missionary has been unable to do financially either because it was not mission policy to use money thus and thus tho obtainable, or tho usable plausibly because he could not obtain money—the result in varied experiences has been one—a weaning from the material and a leaning on the Eternal. These Bible Institutes without any written pledge are unconsciously pledged to the specific purpose and work of making the laws and the love of God luminous on the lips and in the lives of men. An atmosphere is created to be noble as were the Bereans noble: Koreans and Bereans are as alike in respect to giving God's message a fair chance as are the sounds of their names. If because the Bereans were noble they studied the Word, the Koreans are noble because they study the Word. As a true nobility is drawn to the Word so true nobility too is drawn from the Word. A certain fairness or nobleness of mind opens the way for entrance of the divine message. On the other hand the entrance of the divine message opens the mind to a certain fairness or nobility. With the Berean, nobility of mind was a

cause of giving heed; with the Korean the nobility of character is an effect. The Word of God is as living (Heb. 4:12) to-day in Korea as in the days of the apostles in Berea. (Acts 17:11.)

The purpose of the Bible Institute system is seen in creating an atmosphere favorable to the purposeful life. One of its many messages to each one of its members is:—"Be noble! and the nobleness that lies in other men sleeping, but never dead will rise in majesty to meet thine own."

Here ideals are conceived, vows made and paid, and habits of daily spiritual culture formed. The curriculum is entirely Biblical. If some homiletic hints, pedagogical precepts or hygienic helps are mentioned it is by way of illustration, enrichment of instruction or inspiration of life. While the New Testament has been translated and in the hands of the people for years, it is only this past year that the whole Old Testament (*i.e.* the entire Bible) has been printed in the native script. Students of the Chinese characters have had access to the Scriptures heretofore but the past year is historic in being the one in which the common people of Korea first received the entire Bible. The bearing of this on future Bible Institutes is significant and needs no further mention. Even the scholars few enough as they are who have access to the Chinese Scriptures are helped in availing themselves of a careful translation in the tongue of the people,—their own tongue. Now we have come to a time when we have a much wider range of curriculum and yet all Biblical. The teachers consist of the foreign missionaries of the station, a visiting missionary if possible and the leading Koreans. The expenses of the class are met by the Koreans except where foreigners are concerned and sometimes *their* expenses in part for travel for example is offered by the Christians.

From year to year different truths are emphasized. Sometimes the key-note of the class is "personal work," at another, "the prayer life," at still another, "the place of systematic daily Bible study in character building."

An average day during a class is spent somewhat as follows:—

8.30- 9.00	Devotional.
9.00-10.00	Bible Study.
11.00-12.00	Bible Study.
2.00- 3.00	Bible Study.
3.00- 4.00	Lecture or Conference.
7.30- 9.00	Preaching.

Various little meetings incidentally are held to arrange church work in addition to larger gatherings for the discussion of the problems of the work.

As the great Jewish feasts summoned the chosen people to appear at least once annually in the temple city that the law might be read, its meaning made clear and Jehovah's dealings with the nation rehearsed, so these feasts of Bible study are attended sacredly by multitudes to hear what the Master has to speak to His servants.

## AFTER ONE YEAR.

MRS. H. W. LAMPE.

It is an easy task to write to friends at home of first year experiences and impressions, but when one knows that all of the other missionaries have been amused, horrified or provoked over the same things that amused, horrified or provoked her, the task is a thing from which it is best to slip around the corner of the house and keep out of its sight.

I felt quite well acquainted with many of our mission because of the kind letters they had written, and I was quite prepared to meet them as friends, but I was most happily surprised at the "we all belong to one family" attitude of all the others. During the year, having seen more and more of this friendliness, I am convinced that our body of missionaries is about the most congenial body of people on earth.

My first meeting with the Syen Chyun Koreans will never be forgotten. A number of us had come up together from Seoul and got into Syen Chyun late in the evening. There were hundreds, it seemed to me, thousands, of people, mostly women down at the station to meet us. The women had heard that Nam Moksa was to bring a wife home with him and all had words of welcome for me. One of the ladies asked me if I did not feel as if I had married the king of Korea, instead of a mere missionary.

Not being acquainted with the people, their primitive implements and lack of household conveniences, I thought more about their dirt and shiftless ways, than about their hardships. Now, I have come to the conclusion that if it depended on me to set out the rice, one stalk at a time that my family would go hungry. Or, if I had to break the ice and sit on a stone in the stream to wash our clothes, my baby wouldn't have a clean dress every day.

The women's class was a wonderful inspiration. When one realizes how these women deny themselves so much and leave their home duties to come to study the Bible, it makes one think how little people in the United States appreciate their opportunities for becoming more familiar with spiritual things: and to hear the women who come to have a sight-see of our houses say, "Heaven will be just like the Moksa's house," or ask why we want to go to heaven when we have such homes, makes one appreciate material blessings.

## SYEN CHYUN.

MRS. S. L. ROBERTS.

"Syen Chyun" means "flowing stream," and an appropriate name it is, for the village rests in the bottom of a beautiful mountain basin, the sides of which are cut by many little brooks entering into the valley and uniting to form a stream of fresh pure water right through the centre of the village, bringing cleansing and refreshing to the dwellers on its banks.

This little mountain basin is only fifty miles from the mouth of the Yalu River on the north side of the Bay of Korea, from the shore of which bay it is only nine miles inland. From Tai Mox San, the highest point in the rim of the basin, a beautiful view of the Sea is obtained, and Syen Chyun gets the benefit of an almost constant sea breeze, while in winter the mountains break the severe winds coming down from the north-west. The Railway of Korea pierces the valley in the north-eastern side of the town—entering by a short tunnel.

The village itself before the Mission Station was opened there, was not of great importance—consisting chiefly of poor thatched roof houses, and even now, when the schools and other attractions have drawn a good many people, there are probably not more than 5,000 inhabitants, with no large stores or regular market-place.

On the south-west side of the village, on a slight elevation, is the Mission compound, consisting now of six dwelling houses, a Girls' Academy dormitory, and a building for women's work, and across the stream from these the Boys' Academy and dormitories, with the Dispensary farther down the street.

The two large churches which the Koreans have built still farther down are not more than two or three city blocks apart facing each other from opposite sides of the stream and seeming to say with a warm handclasp, "Let us endeavor to do our share in taking the world for Christ!"

From the South Church right up to the entrance of the Boys' Academy is a new model street of which the villagers are justly proud. While it does'nt quite attain our American ideal of a village street, it stand a fine comparison with the customary alley of the Korean village. Hard, smooth, level, and wide enough for two ox-carts to move abreast through its entire length, it is flanked on either side by comfortable, light, airy houses with high doors and ceilings—some of them even boasting of a tiny upper story.

Pastor Nyang's "parsonage"—a square tiled roof, six-room house is on this street, set back some distance and made very attractive by plants about the front door and curtains in the real glass windows. Another interesting place on this street is the little three room Orphanage, founded and sustained by gifts from Koreans who are living in America.

The Primary and Grammar schools are close to the churches—hovering under their wings.

The South Church which is barely completed is on a site of a building that has held an important place in the history of the station. This five roomed Korean house was Mr. Whittemore's headquarters while he was establishing the work, and has sheltered most of the new couples for a time as they came into the Station and waited for more spacious quarters to be prepared for them. So it is called the "honey moon cottage." Only the kitchen had to be torn away to accommodate the church building—the other rooms still standing might be called diminutive "church parlors," if we knew what to do with such a thing in Korea.

But in future it will probably be the "manse" as the congregation is planning to use it as a home for the new pastor in the Fall.

The Mission homes are all built of heavy timbers with mud walls and tiled roofs, and are all bungalow style, though the McCunes have a half story above.

Their situation is not unlike a shepherd's crook, with Dr. Sharrock's house at the tip, the McCunes' on the outer curve, the Lampe house site and the Roberts' house completing the curve, with the Ross house, Single Ladies' and Whittemores' in order forming the handle.

Thus in the midst of this green valley, by the side of the fresh waters is our shepherd crook—not a very large one, not a very strong one, but may we not find strength and peace and joy in the symbol—believing that the Great Shepherd shall use this humble instrument in leading His flock to pasture day by day, and in rescuing the sheep who have strayed from the fold?

## MISSIONARIES' CHILDREN.

By Mrs. CYRIL ROSS.

When the Syen Chyun missionaries gather on Picnic Hill to celebrate Fourth of July, the children sing for us. They stand in a row before their admiring audience of parents and their young voices ring out in one patriotic song after another while each child proudly waves a flag "our own red, white and blue."

It grips the hearts of the fathers and mothers when they hear them sing these lines,

" Although we live in a stranger land,  
Our flag we love most true  
Though here we are small foreigners  
'Tis our red, white and blue."

How can we listen to those words and not remember that these children must grow up aliens—strangers in a strange land—because *we* chose to make ourselves exiles for Christ's sake?

We feel the responsibility, heavy upon us, of training them up worthy of their citizenship in the land of the free and the home of the brave as well as worthy of the glorious citizenship which we claim by faith, for even the tiniest one of all, in that city whose builder and maker is God.

There are thirteen of these small foreigners in Syen Chyun and with a maternal pride like that of Mrs. Ruggles we say (though we know it is unbecoming in us) a better and brighter looking "mess o'childern" we never did see.

We are very grateful for the advantages we have for them here. Our climate is good, our compounds well situated for health (as well as work) and it is possible for us to obtain wholesome food so that the children may remain in our homes until they must go away to school.

We can have in our homes faithful Christian servants who would not for the world, knowingly teach these little ones anything wrong or improper.

There are enough of the children to furnish each other the companionship which they need.

We have much to be grateful for.

One thing however we would like which we do not have and that is a real school. Mrs. Sharrocks and Mrs. Ross, whose children were the first to attain school age, have tried to supply this lack and have found a plan of co-operation most helpful.

At nine o'clock the children go to school, that is they gather in one home, and the mother of that home turns school mistress for half the morning. Then comes recess after which they all cross the street to the other home and the other "mother-teacher" who takes charge through the rest of the morning. In the afternoon come certain other hours of study which are planned somewhat according to the hours which the two mothers give to Korean classes and calling.

Sometimes we wish there could be a little more formality and regularity about this school—that the children did not feel quite so much at home. Yet the interruptions are much less frequent and school seems to the young pupils a much more serious matter than it would if each child studied in his own home with his own mother.

In order to make up for such interruptions as are unavoidable, we have a long school year. Vacations in the sense of complete rest from study are few and short.

Besides the conservation of time and strength there are many advantages from this plan of co-operation. One arises out of that trait of child nature (is it child nature only?) which the small boy recognised when he told his mother he would be too bashful to be naughty away from home.

Intimate as is the relation between these two homes, we find that each child feels that the school across the street is more like real school than when his own mother teaches in their own sitting room.

Then too we have the advantage of conference and a mother can take a saner view of her children's needs and little peculiarities if she sees him with other children.

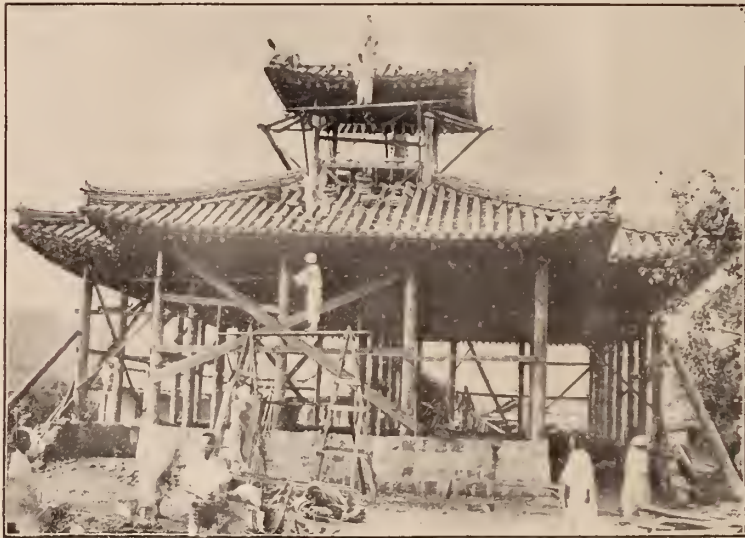
We have had suggestions and help from friends—Miss Strang and others of experience.

We must not forget Elder An who gives the older children a lesson in Chinese each day. The children enjoy it. He enjoys it and all the Koreans seem pleased. It is good mental drill, may be very useful some day, and it is something mother does not have to teach herself, and mother really has a good many things to do.

We try to teach the children the same things they would learn in an American school and comfort ourselves with the thought that if they are not getting all they would get in a proper school they have some advantages such as closer personal attention, besides travel, etc., which they could not have in America, to make up for the lack.

The practical training in kindergarten work which Mrs. Sharrocks had in America has been a great blessing to the children. Children from other homes besides these two are arriving at school age, and we hope to see our little foreign school increase in the number of pupils and also of teachers, as time goes by.

We place this school among our work for the Koreans. What better work can we do for Korean mothers than to show them by example as well as by precept what mothers should do for their children, and what more can we do for the children of Korea than to show their mothers how to train them for Christ. And we believe that in this as in other things, a little example is better than much precept.



The South Church in Syen Chyun.

## SUNDAY MORNING IN SYEN CHYUN.

MRS. GEO. S. McCUNE.

No one need spend a Sabbath morning in Syen Chyun without attending Sabbath School. In fact if one is so inclined he may attend seven sessions provided he is content to keep on the move. At 9.30 the men of the North Church meet under the leadership of Pastor Yang. Going on the principle of "the more, the merrier," this Sabbath School is not divided into small classes as seems best according to our Western ideas. The church building lends itself to the division in three parts, new believers, catechumens and baptized. The baptized men being really more than even a Korean cares to undertake, that class overflows into the adjoining school building. The three wings of the church seem comfort-



ably filled and one can stand on the platform and take his exposition of the lesson according to his growth and standing in the Christian faith. There are about 600 enrolled here.

A short walk takes one to the South Church where again men are to be found, studying under the leadership of Elder Kim. Here more attention is paid to the enrollment and we find the three main divisions subdivided according to age. Still the classes are full large for there are but 7 classes for the 400 men in attendance.

A walk up the stream which divides the town north and south brings one to the Ann Jamieson Building. All sorts of things go on under that roof. Sunday morning 9.30 finds it full of girls, little and big; girls from the Academy, from the Grammar and from the primary schools; girls also from homes where day schools are not patronized and girls who are too little for even primary work in day school. 350 is the enrollment. Mrs. Sharrocks is in charge drawing her teachers for her ten classes from the various school faculties and the advanced grades of the Academy. The school is closely graded and well conducted. The tiny tots meet in a private room for their lesson and are taught from a picture chart. The young woman who is in charge of the class is the equal of many a more trained worker and the little girls sit quietly at her feet intent upon the picture and the story it tells. The recitation on texts, titles and memory passages when done in true Korean style quite astonishes a new-comer. Every second syllable is accented with an occasional extra syllable thrown in for good measure. To the untrained Western ears it sounds meaningless but Koreans seem able to sort out words from the mass of syllables.

After the little girls are through with their study a walk across the stream brings one to the Hugh O'Neill Jr. Academy building where eleven o'clock finds an assemblage of young men and boys under the direction of Dr. Sharrocks and Mr. McCune. The students of Academy, Grammar and Primary schools are here and with them any children who can be gathered in. There are some energetic little preachers among the boys and as a result each Sunday shows new recruits. A year ago Mr. McCune told the children that Bibles would be given to boys whose newly found recruits would come for a year's time. At the end of the year 13 boys could produce their new scholars and so receive their Bibles. It was interesting to find that in two cases the boys so brought in were the first to believe in their homes and that as a result two whole families have come into the church. In this Sabbath School over 300 attendants are divided into 14 classes, the teaching force being drawn from the school faculties and higher Academy classes. The best singing is to be found in this school for boys and in the one for girls, showing that the day schools have their influence on the music. At best Koreans as a body do not sing well judged by our standards but tunes are recognizable when they come out of students' throats.

Again we must travel over our path to the Ann Jamieson, this time to a school for the young women of the South Church. The women of

the South Church being so many more than the old church would accommodate the young women were sent away with Miss Helstrom as guide and have their own Sunday-school. Mrs. Whittmore has since taken the management and now that the new church is nearing completion the young women will soon be travelling the road to the church in combination with the older women. There is here an enrollment of 130 divided into 5 classes. Back again to the South Church we travel to find the church this time occupied by the older women of the congregation with Mrs. Ross in the place of leadership. The three main divisions, new believers, catechumens and baptized are divided according to age. The school reports 260 women in six classes. One woman in this school has come to her place of honor through trials. She had such a temper that the comment "bright but bad" stood attached to her name for a couple of years and kept her from being invited to the class for teachers. The Grace of God can make over tempers and she is a teacher now. In one class sits a woman whose life was so exemplary and whose face though disfigured by disease revealed such a spirit that she was asked if she could study in the class. She declined because of her ignorance explaining the ignorance by the fact that her husband was such a scholar he could not work so she and the son had to work hard to support the family. Mrs. Ross could tell you many an interesting story of the women as they sit in their classes.

Finally we must visit again the North Church to see the seventh group at work on the Sunday-school lesson. Here are 464 women enrolled in eighteen-classes. The school is in charge of Mrs. McCune with Miss Helstrom teaching one of the classes. If only the grandmothers would stay where they are put the school might be an orderly place for the large church is divided by curtains so that each class has an apartment, but one frequently spies a "mother in Israel" who has answered her name in her class roll call wandering around to see how the rest are getting on. Here are interesting histories. There sits a quiet faced woman who a year ago was brought to church to be cured of a devil possession. Here in a new believers' class is a bright faced woman whom one would expect to see soon transferred to the catechumen class but mouth after mouth she sits and sees others advance. She is a second wife whose husband will not allow her to leave him and who has nowhere to go with her children were she to try to run away. Across the aisle sits the true wife of the same man. She has been baptized since she is in no way responsible for the conditions in the household. Kang Si, who for years travelled in the country as Bible woman with Miss Chase, receiving no salary and at times meeting her own expenses, teaches the class of middle aged baptized women near the platform. The pastor's wife has her class over in one corner while in the other wing is the teacher whose husband supports the family by weaving shoes, but whose doors flew open last winter to welcome the young widowed daughter who came home with her baby' on her back.

Speaking of babies, it would not do to forget our cradle roll with its 215 little tots less than five years old. We ask them not to come every Sunday but quite a sprinkling of them are present at the three Sabbath schools where mothers attend. An occasional meeting calls together the mothers as well as the children. There are really too many in attendance to make it the help to the mothers we would like to make it. One cannot think very continuously or clearly when 200 babies and toddlers are to be looked after and compared.

The Sunday-schools for women and girls insure us an attendance of over 1,000 each Sunday morning to be instructed and helped as far as we are able. Teachers are chosen as carefully as possible and are approved by the church pastors and session before they enter upon their work. We are constantly on the watch for promising women whom we use as substitutes for a time before regular classes are entrusted to them.



The Ann Jamison Building for Women.

### KIM TO WHUI OF SIN MI DO.

Twelve years ago, Kim To Whui was a profound hater of Christianity and of Christian people. He believed that the preaching of the Gospel was simply the imposing of Western learning upon the people of the East who had for centuries been highly cultured. He resented it as an insult to his people and country. He became a zealous supporter of the Tong Hak cult (Eastern learning) and tried to do all in his power to set at nought this Western invasion. He was a scholar and as such took no violent means of showing his displeasure against the Christians. He was at the same time of a very poor family and with his father made straw sandals which sold at that time at five *sen* a pair.

Before he became a Christian he was the school teacher of Sin Mi Do. (The Island of Sin Mi). Kim's house and the school were near one another but between them was the Christian's church. Rather than go by it, every time he went between the two places—and that was several times a day—he took a road which led him a long way around.

At this time he began to have terrible dreams. Night after night he dreamed that a heavy thunder storm came up and centered upon him with terrific cannonading, the final flash striking to his heart. In the pains of death he would awake and find himself in a drenching perspiration and trembling all over with fear. As I have said this dream came night after night and that with increasing terror. His strength left him. He became ematiated and nervous from fear and exhaustion. He couldn't eat and all during the day boded upon what he must likely meet the coming night. He took what medicine was recommended, but without effect. He spent hours in praying in the set form of the Tong Haks. Over and over he said it, but there was none to hear and give relief. This lasted for about a month.

He told his father he couldn't stand it any longer ; something must be done. He had heard that there was some power over the spirits in the Christian belief, so one day he entered the church. Everyone was surprised to see him and at the close of the service he bought a little Testament in Chinese for which he paid six *sen*. He took it home with him and from that night the dream ceased to appear. By degrees his terror left him and his heart became quiet and at ease. From time to time he read a little in the Bible but he soon became convinced that it was a wicked book and should not be in a decent man's house. With this conviction he took the Testament back to the church for which his money was returned. From that very night the same dream returned, but he determined to have nothing more to do with the Christians. He took quantities of medicine ; he said more earnestly his prayers than before ; he went through agonies, put all to no account. As a last resort he went back to the church and said he would believe again, bought back his Bible and went home. From that day forth he never had his evil dream. He became an earnest and devout follower of the Lamb and now and for some time has been the leader of the church in Sin Mi Do.

This shows a little of his entrance into the Christian life. I would like to mention one thing more which shows a little of the heart of the man.

There was in the band of Christians in Sin Mi Do, a blind girl for whom both the missionary's helper, Mr. Ryang and Mr. Kim were quite solicitous. What would become of her ? She could do nothing ; her folks were poor ; and must she go the way of all the blind ? They brought her to Dr. Sharrocks but he said her sight was gone forever. No way opened to make her future assured. So Kim To Whui whose first wife died a year and a half before, decided he would marry her. He was a poor man and could not employ any help in the home. His wife could do nothing, so besides his teaching every day and his oversight of the church work, he does all the cooking for himself and wife and the

other house work that a wife generally does. Besides this he attends all the Bible study classes, normal school classes, etc., that are held in Syen Chyun in order to fit himself for better service. No wonder he is leading a happy, triumphant, Christian life—this Kim To Whui of Sin Mi Do.

H. W. LAMPE.

## GIRLS' ACADEMY.

Twenty-four smiling faces crowning three rows of dusky little statues, twenty-four mandarin nods jerked from twenty-four smoothly parted black heads at the mysterious word of command from the back row, twenty-four pairs of brown eyes, merry or earnest, gazing discreetly at me, a soft swish as the little maidens sank to their places on the floor, doubling up like twenty-four jack-knives, and then twenty-four tongues wagging briskly as the familiar hymns were sung. This was my reception on the morning that I first went into the Academy as substituting principal, and fearful was the sinking at heart when I realized that I was to be responsible for the good behaviour and training of those bright girls through the next few months.

In my unmarried days before coming to Korea it had sometimes occurred to me that I might one day be in charge of girls' school, but never in my wildest moments had I supposed that it would be in a heathen land, with Oriental girls as pupils.

It was with great anxiety that I undertook the superintendence of the Academy soon after our return from America. Thanks to our months of rest at home my health was greatly improved, but, because of that long rest, the scanty supply of Korean language which had been at my command was almost entirely gone, and to face school problems with deaf ears and halting tongue was an appalling ordeal. But Miss Chase, in her three years of Principalship, and Mrs. McCune in her months in charge, had organized and developed so well that when perforce the mantle fell upon me it entailed very little more than the routine management. Except that, of course, in Korea as in all countries, girls are uncertain quantities and one can never predict what they will do next. So we had some lively times, and many happy ones, and when the Commencement day came we thanked God that no serious difficulties had arisen, and hope that in the coming year all will go well.

This year eight seems to have been our "perfect number." Starting with a class of eight graduates last year (the first set who had finished the course), the number was repeated again this year, and strangely enough through the spring term there were eight pupils in each of the three grades. Then eight was the number of the Academy girls living in the dormitory, and eight, of lower school girls who came there from the country and were given their share of the comforts of the building while attending the primary schools. Also we understand that eight of the lower school girls who graduated in June will come to us in the fall.

Our course of study is along the lines established by the Mission,

and includes Arithmetic, Bible, Chinese, Composition, General History, Geography, Physiology, Zoology, Botany, Ethics and Bible Geography. The first three are studied daily in each grade, and each grade studies a natural science besides Physiology, which, so much needed by the Koreans, is in all three years of the course. Bible study has of course special emphasis; Arithmetic is the greatest bugbear to the inexact Oriental mind; and the history and sciences seem to be especially enjoyed. Training in hymn singing and physical culture are also included.

Though not a part of the course, the sewing under Mrs. McCune's supervision, by which seven of our girls were enabled to pay their tuition fees, we feel to have been an important element of the work. Funds sent from America by Miss Chase made this possible and were a great help.

The tuition fees do not as yet pay the running expenses of the school which are met in part by the Mission appropriation, which also provides light and heat in the dormitory, but the girls living in the dormitory pay their own living expenses (in rice or money), which are as low as compatible with health and comfort. This spring they averaged less than two *yen* a month.

From kind friends at home about five hundred *yen* for land, and from the Kennedy Fund eight thousand *yen* for new buildings has been appropriated and in the future we hope to have a fine plant for the school. A new dormitory is in process of building at present, designed for about twenty-five girls, for the old accommodations were found quite inadequate last year, and a new school building will follow soon. At present the recitation rooms are in the Ann Jamieson Memorial Building, which is also used for Sunday-schools and week day Bible classes,—a nice little building, but with too many demands upon it.

Miss Chase would feel more than glad and proud at the results of her hard, self-denying labor if she could see the last year's graduates at their work. Seven of the eight are teaching, and are warmly spoken of by every one. Kim Yung Ai, "the very best," is our assistant teacher, a dear girl with gentle manner and bright smile who ambitiously kept up with her studies while teaching in the lower grades last year and will be a great dependence next year. Kang Kui Il, almost Yung Ai's equal in scholarship, is one of the chief teachers in the Grammar School and with her decisive voice and forceful ways keeps the youngsters well in hand. O Soon Ai, a dear little bride still living in her mother's home, and faithful No Chyung Sin are Kui Il's associates in the lower schools here in town, and Cha Kyung Sin was called to distant Kang Kei, three hundred miles north, to take charge of the school there.

Kim To Syun, a fun-loving but warm hearted girl, who caused some anxiety during her course, has made a great success of her school in the Fu San district, six hundred miles to the south. An Tyuk Wha is at home with her husband and baby but her younger sister An Tyuk Soon, a bright homely slip of a girl of sixteen, the youngest in her class, is teaching a small school in one of the nearby country villages, making her little pupils keep up to time, and incidentally convulsing a spectator by

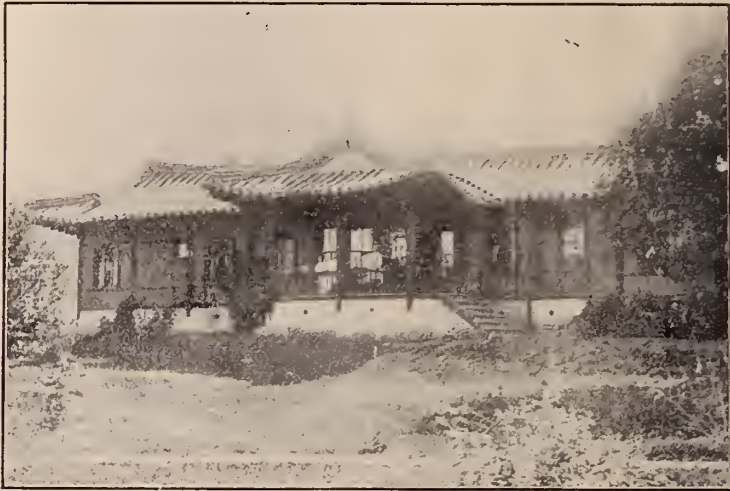
her unconscious imitation of Miss Chase's manner. We pray for God's blessing on them all in their chosen work.

Of our girls who have come under my immediate care many things could be told. Girl nature is just as interesting in Korea as in America. These girls can work as well as play and good work has been done. The eight girls who graduated this spring were an earnest, lovable set and we shall miss them greatly. Three have already accepted positions as teachers, two more have been sought for but owing to their youth their families wish to keep them at home this year. They and some of the others hope to do some advanced studying in special classes. One, Kim Shyung Mu, married a year ago and is now the proud mother of a baby boy, born just a week after she graduated. She stood at the head of her class and if her home duties permit we hope to have her assist in the teaching this year. Ni Kyung Sin, a pretty girl of seventeen, was ill with typhoid fever the last few weeks of school but was able to sit with her class at the graduation and received her diploma later after passing with credit her final examinations.

On the evening of the graduation exercises as we looked at the girls seated on the platform we felt that not even in America could a prettier sight be seen. They were all dressed in immaculate white with black hair brushed and parted smoothly on their foreheads and a yellow rose tucked in the braids behind. They took their part in the exercises in such a sweet dignified way that I was proud of them. Four made speeches on appropriate topics and all sang their special songs and responded to the presentation of diplomas with spirit and grace.

Education is a serious matter with most of these girls and many are the sacrifices made to accomplish the end. One of the lower school girls, Hong Pong Syun, who came to the dormitory this year, brought with her a measure of rice and two *yen*, donated by her friends in the country, saying she could study as long as that lasted. She asked the matron if she could prepare her rice by herself instead of with the other girls and was given permission, but soon after the matron came to Mrs. McCune and said she was worried about the girl for she was eating so little. On investigation it was found that she was almost starving herself in her anxiety to make her rice last as long as possible. Mrs. McCune was able to provide her with sewing to pay for her fees and she delightedly finished the course and graduated with her class from the Grammar School. We hope to have her in the Academy next year, for girls of that kind are the ones above all that we want to help by education and training, for they will be the strength and inspiration of the Christian Church and of the generations to come.

If home cares and strength permit I hope that the school can be carried on successfully this year for there is no work I love more, but it is a very inadequate amount of attention which any of us married women can give to it. For her own sake, for our sakes, and for the sake of the school we hope that Miss Chase's coming will not be long delayed.



The First Missionary Home in Syen Chyun.

## “DOING THE DOCTRINE” IN NORTH PYUNG AN PROVINCE.

During the first ten years of the Mission's history trips to our province by the pioneer members of the Mission were more or less regularly made. Then came the China-Japan war followed by the great development in other parts of the country. This necessitated a cessation of these long northern trips for fully three years, so that when the writer, the first worker definitely assigned to the province, visited the field in 1897 the believers had increased to little more than sixty. To-day they number over 27,000 in our Syen Chyun field alone, not to mention those in the Kang Kei and Nyeng Pyun fields in the same province.

What has been, humanly speaking, the secret of the increase? Certainly not the size of the foreign force of evangelistic workers for that, for several years, remained only one and never has been more than four or five men, and most of the time one single woman. The married women and the medical workers have assisted greatly, but the field of their activities has had to be limited almost entirely to the town of Syen Chyun itself.

We would explain the increase more by the fact that from the beginning the Christians have been led to look upon the church as their own, a matter for the Koreans and not the affair of the foreign “moksas” only. This has been evidenced on more than one occasion by their refusing to accept the offer of a little financial help to make up the amount of salary needed for a church worker.

In much of the pulpit instruction and more especially in the frequent Bible Conferences, an emphasis has been laid on the practical application



of their Christianity, on the "Doing of the Doctrine," as the Korean puts it, rather than on merely believing it.

Then from the beginning there has been an almost exclusive dependence upon church workers supported by the Koreans. In every group, until it is financially strong enough to support a worker for itself, all the local work is done by unpaid church officers who devote no inconsiderable amount of time to looking after the innumerable things that come up, not only on Sunday but during the week, and in the absence of the supervising missionary. For the last twelve years or more all the helpers have been supported by the Koreans, with the exception of one man partially assisted for a while on account of the weak and little developed condition of his field.

For over ten years the Koreans, in addition to supporting their own unordained pastors, have paid for numerous missionary workers to go to the heathen sections of the province and beyond.

Nearly four years ago the first pastor was ordained, and the number, gradually increasing, will by the time of Presbytery Meeting in September amount to eleven. These men by the rule of Presbytery, to receive ordination, must be in possession of a proper call and promise of full support from the Korean Christians. These helpers and pastors have been trained and developed as leaders of men not merely by their five years' course of Theological study, but fully as much by the frequent conferences, on the field and in the study, with the foreign missionary, who has come from the home church with its long history of experiment, failure and success.

Another explanation of the phenomenal growth has been the Korean Christian's realization of his obligation and privilege of passing on to his unenlightened countrymen the revivifying story of salvation and eternal life. This he does as the most natural thing in the world, as natural as breathing with the result that now it is hard to find a man in this part of the province who hasn't heard something of the new religion. But this has not been enough and so at opportune times the Christian has entered with tremendous zeal into special campaigns for the unreached population about him, pledging his time freely, to go out unencumbered by business simply to preach the way of eternal life.

To-day our church is represented in active work outside the province by an ordained Korean missionary in Siberia who travelled back and forth from Vladivostok for hundreds of miles along the Trans-Siberian railroad among the Korean settlers. Recently he was very much encouraged by the request of fifteen Russians of the State church to preach to them and later they expressed their determination to enter the Protestant church. He is supported by the churches of Presbytery, but the Christians of our station field take a special interest in him because he lived and worked until recently in this locality.

Another ordained minister, supported by the two Syen Chyun City churches, is working among the Koreans scattered through the mountain valleys of Manchuria. On a recent trip of four hundred miles back from

the Yaloo, he reported finding Christians meeting for worship in twelve different places. Korean missionaries and helpers have also from time to time gone from our province to help in the less advanced sections in the south. In spite of the great needs of our own field we are glad to do what we can to help out in the emergencies of sister stations and to send such men as is possible.

To the worker looking back over these fifteen years the changes have certainly been great, and hard to realize. Where in the early times one was forced to travel for long weary days between groups now churches are passed every few miles. In places where one used to look out upon a plain dense with its heathen population to-day on the same plain the churches are numerous and strong and the sound of the church bells may be heard far and wide calling the glad worshippers to sing thanksgivings to their recently found Father.

In the early years Syen Chyun was four long days of travel overland by horse from Pyeng Yang. To-day the trip is made in as many hours in comfortable railroad trains. These same trains take most of us itinerators into the heart of our territory, and increase very decidedly the effectiveness of the Station force. Minus the fatigue of a two days' horse back ride to his field, the writer is now able after a comfortable two hours' trip on the train to get within easy walking distance of most of his churches. In many cases he is met at the station by Christians from the church to which he is going who escort the long waited for pastor to their village. Here, or more accurately for a mile or two outside the village, a cordial reception is tendered him. This is generally followed by a meeting of the church officers, and then the numerous examinations for baptism when the candidates' faith and records are given very searching scrutiny. Perhaps there has been laxness of Sabbath observance under the stress of spring planting; perhaps there is a knowledge of the way of salvation but with no idea at all of what sin really is; with others it may be dense ignorance of the meaning of the sacraments, so that for one reason or another the baptism of a large number of the candidates has to be postponed. However in spite of the restrictions placed upon admission to the church 1,736 adults were baptized this last year in our field.

At the evening service in addition to the sermon and other regular items there will probably be the baptism for church membership, the reception of catechumens, the administration of the communion and frequently infant baptism. These have to be followed by a business meeting for the election of deacons which is often not over until eleven o'clock. When the visits are for only one day each to separate churches and the trip lasts for two or three weeks, the itinerator, no matter how much he enjoys the work, generally finds it advantageous for himself and the work to return home for a breathing spell.

N. C. WHITTEMORE.



This Year's Graduates of the Syen Chyun Local Primary School.

## HONEST LABOR MAKES THE MAN.

It is April 6th, 1911. There are 18 of them with "jigis" (panniers) on their backs. They are carrying stones from the creek to build a wall around the McCune Compound. Some of them are sons of scholars, merchantmen and erstwhile well-to-do citizens who find the burden heavy. Others are farmers' sons who do not find the work so hard. All of them have changed their ideas in regard to labor. They came from the Primary School as students and it is furthest from the Korean's mind that the student should do hard labor. Among these boys is one 27 years of age, a man who has allowed the nail on his little finger to grow about half an inch long. He was a classical scholar even at this age, having studied from youth. For days he waited for a position as Secretary. That was not what he needed. The writer and Dr. Sharrocks had gone through the experience at Park College and this man needed the same training. He was without food and the other boys would not help him. He was about to leave when he decided to make another effort for an easy job in the office. He came. "Suffering and It's Benefits" was the theme of the conversation. The Holy Spirit convicted him and after prayer, we separated. He is of a very proud family and the struggle was hard. The next day found him reporting with the "labourers." His long finger nail, the witness to the world that he was not a labourer but a scholar, was smashed off never to grow again we hope. He went through the fire of suffering and is a new man, with a new attitude toward labor. Does he love to labor? We do not know. But he does his work with cheer and is happier far than before. Won Sang En is reduplicated many times. As at Park College, many of the boys hope for a job that is not too hard. A Secretaryship is preferred to weeding in the gardens or grading for the new buildings. But as work,

honest work, makes the student in America fit to take his station in life, so much the more is it making these Korean students fit to do and work and suffer for Christ and His Church.

We have had 57 boys enrolled in the Self-Help Department. The members of the station have assisted largely in giving work to the boys, such as sawing and splitting wood and gardening. Grading the campus and for the dormitories, wall building, and road making have occupied many. Assisting in tree-planting, under Dr. Sharrocks' supervision employed several boys in the spring. Some were kept busy mimeographing and binding books in Plane Geometry, Physics and Chemistry translated or supervised by us for use in the Academy. Five taught half day in the Primary Schools. Three were doing Secretarial work and two were janitors of the Academy building. Four made mats that are used on Korean floors as we use carpets. Two helped at carpentry awhile. Two have assisted in farming school land let out to their father. There was a grand total of over 6,600 half days work, *i.e.*, the same as 6,600 boys working for one day or one boy working for 6,600 half days. Thus students have received almost \$500.00 for actual work done much of which would have been given to the laborer of the town. If we have a wall to build or grading to do we first get estimates on the work from the best workmen in town. If the boys take the contract they must do it for the same, so that the Board's money is carefully used for the specific object for which it was given. Just because they are students is no reason, we feel, that they should be given more. Of this \$500.00 given last year to students for work done, we received in turn, about \$125.00 for tuition and fees of these students in the Academy. So that about one fourth of the money paid out was returned to help out in the running expenses of the Hugh O'Neill Jr. Academy. These boys could not have studied, had they not had an opportunity to help themselves. Being without funds to assist in this department has made a burden hard to be borne at times. It is hoped that the Mission will put a man in charge of this department that it may accomplish that for which it exists—a self-help to the student and at the same time serve in training an all-round man who may know how to use his hand as well as his head and heart.

The Superintendency of the Academy with the financial burden and daily oversight of this department is more than one man can carry.

Does this investment pay? We, at close range, see results that prove the department and indispensable part of the institution. It has not cost the Board or the Mission a cent and it has not taken from the Academy funds. We have no workshops or buildings to carry on the work as we plan and yet we have good results even from the crippled way in which we must carry it on. Dr. Marquis gave us \$10 and sent us a barrel of seed corn. But this was not his help. His conference with the boys on self-help telling of his own life and experience in working his way through Primary, High Schools and College was a comfort and inspiration never to be forgotten. Yes, Dr. Marquis says it pays and we echo it aloud, "It pays!"

G. S. McCUNE.

---

## OUR MEMBERS IN THE HOMELAND.

We could not possibly speak of our Station and its work, without mentioning Miss Chase, who left us more than a year ago on sick leave, and Miss Samuel, who is now home on furlough. They indeed left a great void, which we of course could not fill, yet God gives special help and strength for special needs, and so we bring to Him our emergency this year.

Miss Chase has been in Syen Chyun for nine years both in Evangelistic and Educational work. She had charge of the 'Girls' Academy the last three years, its graduates making the most excellent wives and teachers through her wise leadership, and if it is true, that your work is a success in the measure that you give of yourself to it, then here is a success indeed.

Miss Samuel, who has been in our Station seven years, has during the last five had entire charge of the Evangelistic work among some eleven thousand women throughout our vast country district, and is known and loved by them all through the North. Through her efforts chiefly a great many have developed into splendid Bible women, who are now going about seeking and teaching those who were lost.

We are hoping most earnestly, that their rest in the homeland will be of great benefit to them both, and that they will in due time be with us, ready to take up the work, which needs them so much.

HILDA HELSTROM.



# THE KOREAN RELIGIOUS TRACT SOCIETY.

THE TRACT HOUSE, SEOUL.

A few of the Latest Books and New Editions, as well as other important publications, that can be supplied by return mail are as follows:—

	PRICE
Gale's "New Korean Dictionary," ... .. Half-leather	₩5.00
"Discipline and Ritual" of the Methodist Episcopal Church. 감리교회규칙... ..	
Nett prices, full leather .75; half-leather .55; cloth boards	.45
"Church History," Trans. by W. L. Swallen. 교회사	.20
"Harmony of the Gospels," Trans. by E. H. Miller. 수복음뒤조	
기술... .. Leatherette	1.00
"Commentary on Shorter Catechism," by A. A. Pieters. 성경요리	
문답주석... ..	.08
Sheffield's "Universal History," Trans. by Mrs. Baird. 만국통감	
... .. Cloth .60; paper	.50
"Introductory English," by D. A. Bunker. 영어입문 New edition	.08
"Christian Catechism," by Mrs. Nevius. 예수교문답 " "	.04
"Leading the Family in the Right Way." 인가규도... " "	.08
"Two Brief Tales." 교형규전... .. " "	.03
"Algebra," by 김준봉. 뒤수학 ... .. Cloth boards	.60
"List of Proper Names in Bible" in Eunmun ... .. Reduced price	.30
"School Primer," 신명국문첩경 Reduced prices No. I. .05;	
No. II. .10; Nos. I and II combined ... ..	.15
"Life of Christ in Verse," by J. S. Gale, D.D. 예수힝적괴림시... ..	.03
New Sheet Tracts for Unbelievers. Ten varieties ... .. Per 100	.13
"A Letter to Converts." 갓밋노자의게하노편지 ... .. " "	.11
"Holiness Tracts." Ten varieties. 성결의전도지십종 ... .. " "	.70
"Hymnal and New Testament combined." Circuit, gilt ₩1.40; Leather	.70
"The General Council Hymnal." 찬송가	
Words editions:— No. 4 type, cloth .16; half-leather... ..	.30
New Pocket Edition. No. 5 type, cloth boards... ..	.20
Music edition:— Cloth .90; half-leather 1.50; whole leather	2.00
"The Common People's Gospel," by Lieut.-Colonel Yamamuro. 평민복음. Bishop Harris says, "The finest Christian Book written in the Japanese language." Now in its 13th edition. First Korean Edition ... .. Paper	.20
"The Marked New Testament," with REFERENCES. 부표신약. 380 important texts printed in red ink. Leather binding, circuit, gilt, ₩2.00. Cloth... ..	.50

The usual Discounts for quantities. Terms:—Cash, monthly.

Send for our NEW PRICE-LIST of nearly 300 publications.

**GERALD BONWICK, Manager.**

---



---

# Mrs. Y. NAKAMURA, D.D.S.

Graduate of Penn. Dental College.

**OFFICE HOURS : 9 A.M. to 4 P.M.**

No. 65 Rokuchome Honmachi,

— **SEOUL, KOREA.**

... ALL WORK GUARANTEED. ...

---

## **K. ORII,**

4 CHOME, HONMACHI,  
**SEOUL.**

Telephone Nos.  
262 & 480.

Wholesale & Retail Dealers

in

Watches, Clocks, Cameras, Jewelry, Cycles and  
Gramophones. Repairs carefully executed.  
Victor Records in English, Korean and Japanese.

SEED'S DRY PLATES. ILFORD PLATES & PAPER. KODAK FILMS.

---

## **THE DAI-ICHI GINKO, LTD**

(FORMERLY THE FIRST NATIONAL BANK.)

ESTABLISHED 1873.

---

CAPITAL (All Paid Up) ... ..	Yen 10,000,000
RESERVE FUND ... ..	,, 5,750,000

---

HEAD OFFICE : **TOKYO.**

SEOUL BRANCH: **NANZANMACHI 3-CHOME.**

**Tel. Nos. 11 & 611.**

# L. RONDON & C<sup>IE.</sup>

SEOUL & CHEMULPO.

---

**GROCCERS AND**   
**GENERAL STOREKEEPERS.**

## FRENCH BAKERY

AERATED MINERAL WATERS MANUFACTURERS.

Agents for the famous "Jura Milk" and "Cow's Head Cream." Once tried always used.




From the 1st of January we allow a discount of 5% on all City orders, and also upon such Country orders as exceed 50 *yen* in value.

**TERMS:— MONTHLY.**

By special arrangement with the Transportation Dept. we deliver goods free of charge to all railway stations and ports. **Price Lists** sent on application.

---





---

---

**K. IWATA**

2-CHOME NAN-DAI-MON-DORI,

**SEOUL.**

Tel. No. 53.

**PHOTOGRAPHIC  
STUDIO.**



---

*PORTRAITS ARTISTICALLY TAKEN, ENLARGEMENTS MADE,  
COLLOTYPE PLATE-MAKING AND PRINTING, DEVELOPMENT OF NEGATIVES  
AND PRINTING DONE TO ORDER.*

---

**T. YUEN TAI.**

**MERCHANT TAILOR AND GENERAL OUTFITTER.**

**LADIES' TAILORING A SPECIALITY.**

---

*Next door to METHODIST CHURCH, CHONG DONG,  
SEOUL, KOREA.*

---

GOMEI KAISHA

**MEIDI-YA.**

SEOUL BRANCH:

**HONMACHI 3 CHOME, SEOUL.**

---

**GROCERS & GENERAL MERCHANTS.**

---

*Provisions. Table-ware. Toilet Articles.  
Glass and China. Aerated and Mineral Waters.  
American Cheese by the lb.*

---

Families waited upon daily for orders.

Favors by post receive prompt attention.

**TELEPHONE:**  
Nos. 212 and 1722.

Price-list sent on  
application.

---



---

# THE BANK OF CHOSEN.

(FORMERLY THE BANK OF KOREA, ESTABLISHED 1909.)

**BANKERS TO THE GOVERNMENT OF GENERAL OF CHOSEN.**

---

Subscribed Capital	... ..	Yen	10,000,000
Paid up Capital	... ..	,,	5,000,000
Reserve Fund	... ..	,,	16,150

---

## BOARD OF DIRECTORS.

### GOVERNOR.

DR. M. ICHIHARA.

### DIRECTORS.

R. MIZUKOSHI, Esq.

Y. KIMURA, Esq.

T. MISHIMA, Esq.

### AUDITORS.

K. HAMAGUCHI, Esq.

C. ITO, Esq.

---

**HEAD OFFICE, Seoul, Korea.**

## BRANCHES:

Chemulpo, Pyongyang, Wonsan, Taiku, Fusan, Chinnampo,  
Kunsan, Mokpo, Masan, Sinwiju, Songchin,  
Ranam, Antung and Osaka.

---

Deposits received at call and for fixed period ; Drafts issued ; Remittances cabled ; Bills negotiated or collected, and every other description of Banking and Exchange business transacted. Business concerning the Imperial Treasury and the Imperial Loan Bonds also conducted.

**Y. KIMURA,**

*Managing Director.*

**S. YOSHIDA,**

*Acting Manager.*

# ASTOR HOUSE

SEOUL, KOREA.

INSTALLED WITH STEAM HEATING PLANT.  
RUNNING HOT AND COLD WATER.  
ELECTRIC LIGHTS THROUGHOUT.



*All the Latest Modern Conveniences.*

**L. MARTIN, PROPRIETOR.**

*Agent for the*

GREAT TRANS-SIBERIAN ROUTE  
and the INTERNATIONAL SLEEPING CAR COMPANY.

## C. H. TOM.

*Ladies' and Gentlemen's Tailor, and  
General Outfitter.*

**PERSONAL SUPERVISION GIVEN TO ALL ORDERS.**

*2 Chome, Hasekawa Cho,*

*Telephone No. 971.*

**CHONG DONG, SEOUL.**

## S. KAMEYA & Co.

**GENERAL STOREKEEPERS, GROCERS AND  
PROVISION MERCHANTS.**

*A large and varied assortment of Foreign Goods.  
Gents Hats and Hosiery. Perfumery and Soaps.  
Suit-cases and Trunks.*

**HEAD OFFICE:**

*HONMACHI 3 CHOME, SEOUL.*

**BRANCHES at**

*PYENG-YANG & ANTONG.*

明治四十四年九月四日印刷  
 明治四十四年九月十日發行

編輯人 京城南大門外元牧師夫人  
 發行人 京城鐘路耶穌教書會 斑禹巨

印刷者 神戶市元町一丁目二十五番屋敷 菅間德次郎  
 印刷所 神戶市元町一丁目二十五番屋敷 福音印刷會社神戶支店



RELIABLE QUININE

TRADE MARK 'WELLCOME' BRAND

QUININE SULPHATE

Exceptionally pure and active. Highly esteemed by physicians for its value in preventing and curing malaria and other fevers. It is successful when impure quinines fail in their purpose.



TWO FORMS ISSUED

"COMPACT" CRYSTALS, a very convenient form, occupying only one-third the room of the ordinary bulky kind.

LIGHT FEATHERY CRYSTALS, the ordinary form, but exceptionally white and light. Supplied in bottles; larger quantities in tins.

Obtainable at the Principal Pharmacies

BURROUGHS WELLCOME & Co., LONDON

NEW YORK      MONTREAL      SYDNEY  
 CAPE TOWN      MILAN      BUENOS AIRES  
 and 44 Szechuen Road, SHANGHAI

